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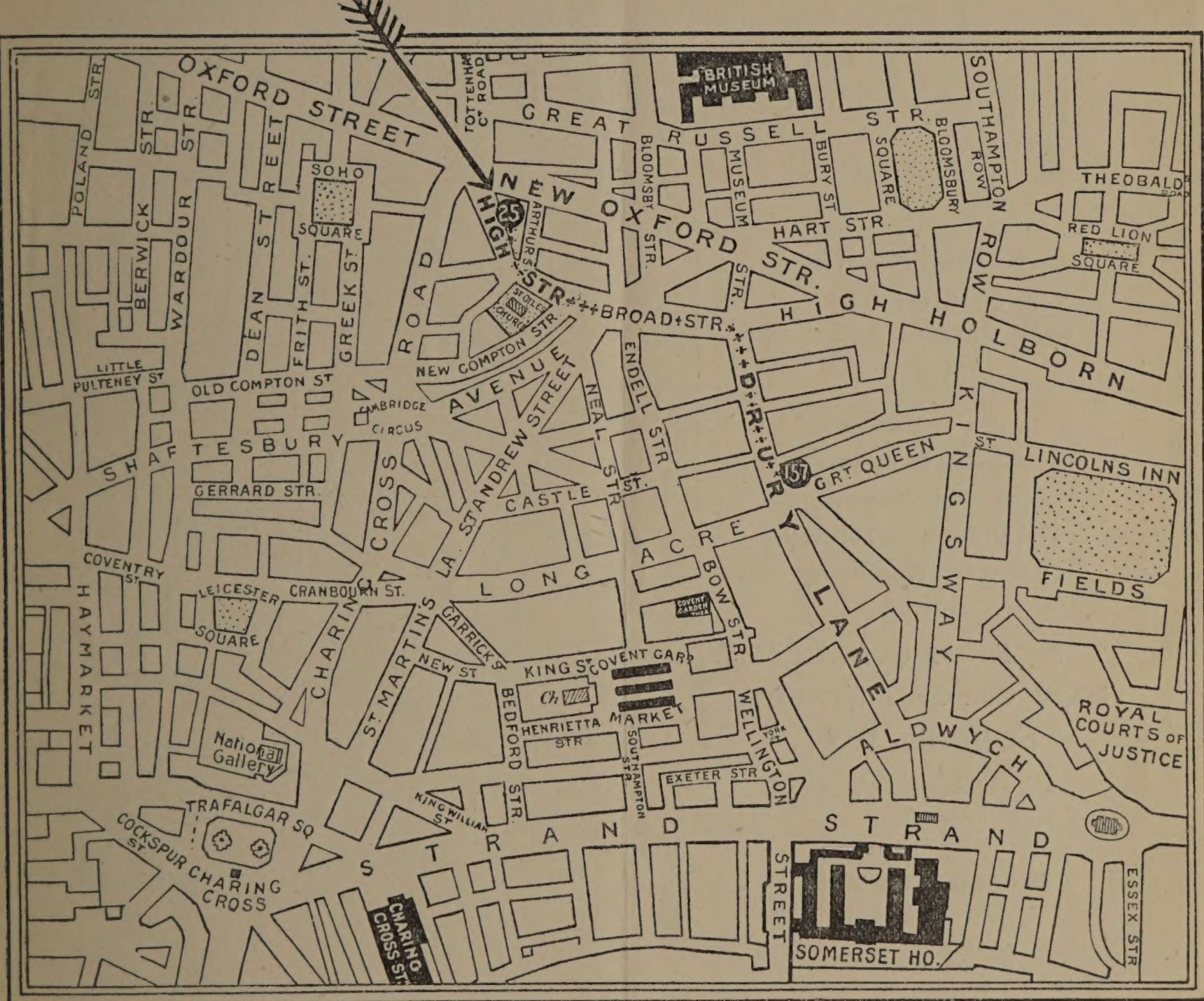
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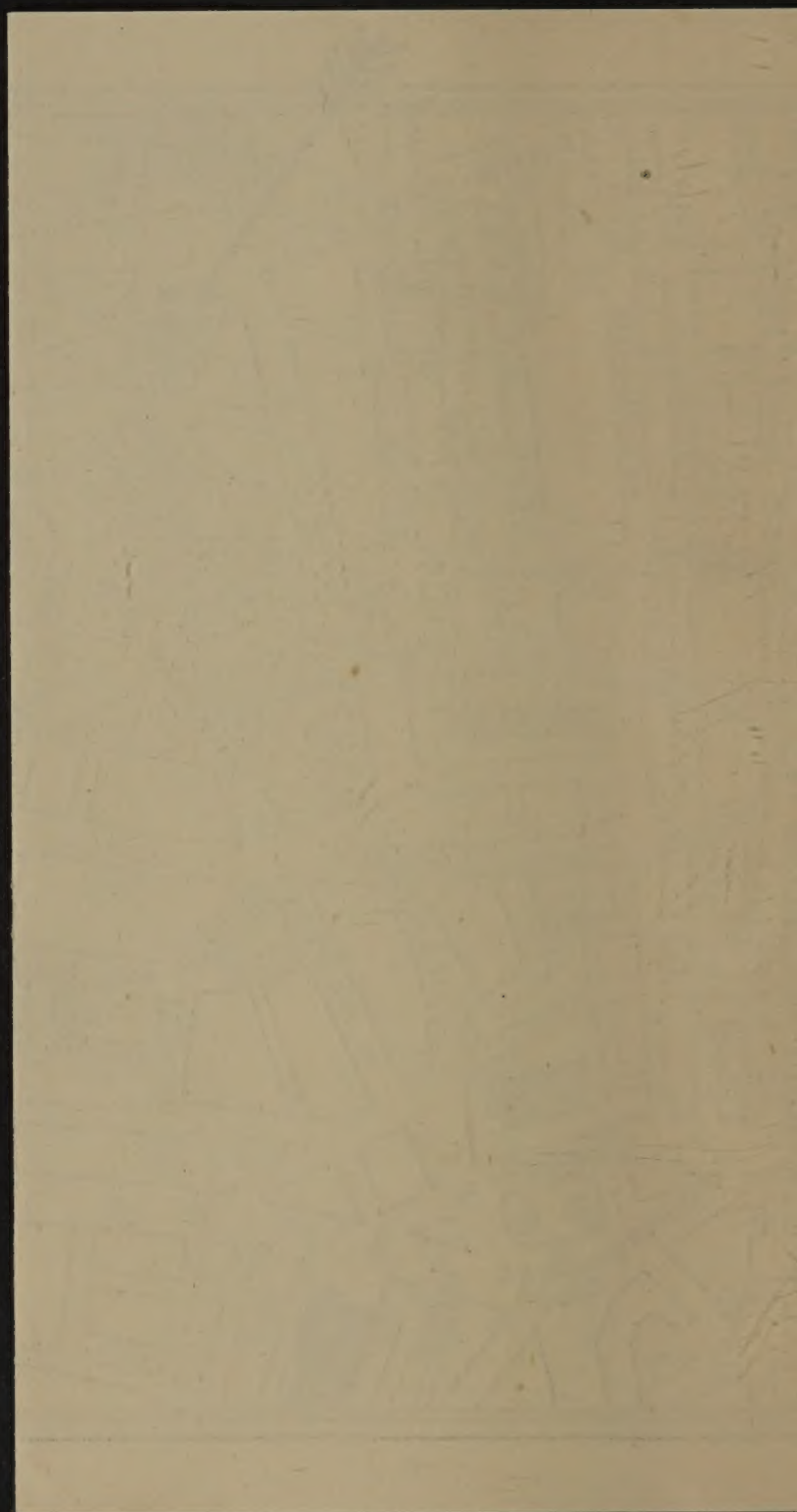
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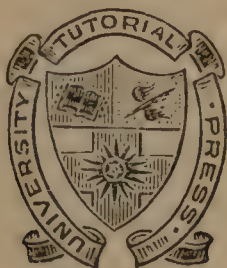
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INTRODUCTION.

§ 1. **The Epic Poets: Homer and the Greeks.** — Epic poetry (ἔπος) is metrical narrative dealing with the adventures of heroes, and their exploits in war. It is one of the earliest forms of literature to make its appearance amongst a people, and though, generally speaking, it ceases to be composed when society becomes more secure and peaceable, the early poems remain as an exaggerated picture of early life. Hence the strangeness and archaic character of the subjects and language alike.

The Grecian epics were sung by wandering bards, whose office was held in high honour. Their subjects were infinitely varied, but amongst all stood out specially the legends connected with the cities of Troy in Asia, and of Thebes in Bœotia. Centuries later there was made at Alexandria a collection of the scattered poems which constituted a complete chronology in verse from the world's beginning to the dawn of history. This was the Epic Cycle (ὁ ἐπικὸς κύκλος), probably so called as being a part of the ordinary curriculum of education (τὰ ἐγκύκλια). That portion which formed the Trojan Cycle embraced the following eight works, here arranged in *chronological* order, *i.e.*, as they stand in the sequence of the tale, not according to their age:

- i. The *Cypria*, of Stasinus.
- ii. The *Iliad*, of Homer.
- iii. The *Æthiopis*, of Arctinus.
- iv. The *Little Iliad*, of Lesches.
- v. The *Fall of Troy*, of Arctinus.
- vi. The *Home-Coming*, of Agias.
- vii. The *Odyssey*, of Homer.
- viii. The *Telegonia*, of Eugammon.

Eight or nine 'Lives of Homer,' all of dubious value, have come down to us from antiquity, but we may conclude that hardly anything was really known of Homer's

life, even in early times, from the single fact that numerous cities contested the honour of being his birthplace. Aulus Gellius tells us that Varro (*circa* 50 B.C.) inscribed on a bust of Homer the epigram :

Ἐπτά πόλεις διερίζουσιν περὶ ῥίζαν Ὀμήρου,
Σμύρνα, Ῥόδος, Κολοφών, Σαλαμὶν, Ἴος, Ἄργος, Ἀθήναι—

but other cities such as Chios, Cyme, Pylos, and Thebes in Egypt, either secured a place in the epigram at times, or asserted their claim in a different manner. Perhaps Smyrna received most suffrages in its favour, but Chios had at least two strong arguments on its side ; the author of the Hymn to the Delian Apollo says of himself that he is

τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐν παιπαλοέσση,

and further there was in Chios a family or clan called Ὀμηρίδαι, who asserted that they were descended from the poet. The little island of Ios claimed to possess the grave of Homer, and Ithaca also ventured to enter the lists on the score of its connection with Odysseus.

There was as much variety in the different dates assigned to Homer. Hellanicus (*circa* 470 B.C.) selected the date of the Trojan War (1193—1183?), others a later one as far down as the time of Lycurgus (800 B.C.), or even later still, all without a shadow of foundation. Herodotus puts Homer and Hesiod not more than 400 years before his own time (*i.e.*, *circa* 850 B.C.).

Homer was regarded by the Greeks as their first historian, and of unimpeachable authority. He is credited by Herodotus with having, in common with Hesiod, 'created the Greek theogony,' that is, with having assigned the gods their names, prerogatives, departments, and characteristics.* The 'Iliad' and 'Odyssey' became the standard school-books of the Greeks. Directly boys could read they were set to study and learn by heart the finest portions of the two epics, and in many cases even learnt the whole. And this course was taken, not to give the young Greek an appreciation of style or rhetoric, but expressly to form

* Among the early Greeks all the early Epic poetry was assigned to Homer, including the so-called Epic Cycle.

character and train the moral sentiment. A Greek gentleman held it one of his highest privileges to attend a public recitation of some part of the national poems. The Rhapsodes (ῥαψωδός) were professional reciters, of whom we have traces as far back as the seventh century B.C. at many of the prominent Greek cities; and Pindar gives the name Ὀμηρίδαι to those who made it their special business to recite Homer, calling them 'singers of verses stitched' or put together (*i.e.*, composed). These men wandered from city to city commenting on Homer, as well as reciting portions of the poems. Frequently there were contests in which the Rhapsodes competed for a prize, while at some cities there was a law that a public recitation of Homer should take place at stated intervals; at Athens the occasion was the Panathenaic festival every fourth year.

The earliest edition of Homer which is associated with the name of an individual editor is that of Antimachus of Clarus in Ionia (*circa* 410 B.C.), but tradition usually spoke of Peisistratus, the tyrant of Athens, as the first to have the whole edited (540 B.C.). Probably Homer had been reduced to writing for at least two centuries before Antimachus' date, as the Ionians made use of books as early as the middle of the seventh century. Countless editions had sprung up wherever the Greek tongue was spoken, sometimes moderately faithful to what may be termed the *vulgate* text (whether or no this was that published by Peisistratus), but often emended according to the caprice of the individual owner or copyist.

§ 2. **The Homeric Question.**—It was at Alexandria that true Homeric criticism began in the third century B.C. Zenodotus and Aristophanes, librarians at that city, each edited the text of Homer, the former emending freely, while the latter was more conservative in his treatment of the MSS. Both were eclipsed by Aristarchus, another librarian, whose two editions were thoroughly equipped with critical apparatus, and completed by full commentaries. And although the true history of our modern text will probably be for ever uncertain, it seems most likely that Aristarchus' recension is practically its foundation.

But even in the Alexandrine epoch there existed a sect of scholars who were not satisfied with the current beliefs with reference to Homer. Their particular heresy was that they assigned the 'Odyssey' to another author than Homer, being hence styled *οἱ Χωρίζοντες*, or 'Separaters.' Their leaders were Xenon and Hellanicus; their arguments were based on contradictions and inconsistencies between the two poems. However, they met with little acceptance, Aristarchus in particular writing a treatise against Xenon himself, and the theory must soon have died out.

From this date till the seventeenth and eighteenth centuries the orthodox belief in Homer's personality and authorship was undisputed; but then appeared signs of a coming revolt.

(i.) In 1769 appeared Wood's 'Essay on the Original Genius of Homer,' one chapter of which urged that the art of writing was not known to Homer; and in 1795 appeared the 'Prolegomena' of Wolf, who sought to prove that

(a) The 'Iliad' and 'Odyssey' are not the work of one poet alone, but of many, although a certain Homer commenced the work and completed the major part of it.

(b) The poems as we possess them were put together centuries later by Peisistratus' 'revisers.'

The chief foundation for these statements is Wolf's denial of the 'literary use of writing' at the date 950 B.C., when he conceives that epic poetry was matured; but he also lays stress on the assertion of Cicero and Pausanias that Peisistratus 'collected the scattered poems of Homer.' Wolf further urges that at Homer's epoch there was no incentive to compose long epics, as the bards of the day only recited poems of moderate length.

No extant inscriptions can be dated perhaps earlier than the seventh century B.C., but long before the Greeks began to carve letters on stone they may have been quite accustomed to write on the ordinary materials, such as leaves, wood, or dressed skins, the more so as they had been for centuries in close intercourse with the Phœnicians, whose use of writing dates from almost prehistoric times. Again, it is most probable that Homer's own words, *σῆματα λυγρὰ*

(*Iliad*, VI. 168), refer to writing of some nature; and also that several of the Cyclic poems, which never attained popularity as compared with Homer, could not have come down to us without the aid of writing. Thus Wolf's assertion with reference to the late use of writing cannot be proved. Secondly, Cicero's statement about Peisistratus is late and very doubtful, and there is an older tradition that Lycurgus first introduced (*circa* 800 B.C.) a complete copy of Homer into Greece.

(ii.) Wolf's immediate followers were Lachmann and Hermann. The former split up the '*Iliad*' into eighteen separate 'lays.' Hermann, however, observed that an undoubted 'unity of plan' stands side by side with contradictions and variations of the story, and hence urged that Homer, the original poet, produced a 'primitive "*Iliad*" and "*Odyssey*,"' which by additions and insertions from other hands came to be as Peisistratus left it.

(iii.) Wolf, Lachmann and Hermann each considered Homer as the author of brief lays not committed to writing. A new and truer view was presented by Nitzsch. He regards Homer as the great poet, who finds short lays ready to hand, and from them builds up one large and complete epic. The '*Iliad*' and '*Odyssey*' were thus put together (perhaps by the same hand) as early at least as the ninth century B.C.; later revisers no doubt made slight alterations or interpolations, but we have the whole substantially as Homer left it.

(iv.) Grote introduced the theory that the large poem thus based on primitive lays was really an *Achilleid* extended by others into an *Iliad*. This *Achilleid* comprised Books I., VIII., XI.-XXII.; the other books belong 'to the same generation,' but only hinder the course of the main story, 'The Wrath of Achilles.' Thus in Book I. Zeus promises Thetis that the Greeks shall be humbled for the wrong done to Achilles, but does not carry this out till Book VIII.; it follows, therefore, that Books II.-VII. are an addition.

(v.) Following Grote's theory in the main, Geddes has recently maintained that the author of the non-Achillean books of the '*Iliad*' is to be identified with the author of the '*Odyssey*.'

(vi.) The view of the question lately put forth by W. Christ to some extent reconciles the conflicting opinions given above. He supposes that Homer composed 'lays for separate recitation, but also as parts of an Iliad which he kept in view at the same time. This Iliad was extended by himself, as well as added to by others. The different lays (numbering forty) were doubtless written down in earlier times, but Peisistratus' real merit lay in directing that the 'Iliad' (and 'Odyssey') as a whole should be authoritatively consigned to manuscript.

(vii.) Although criticism has mainly dealt with the 'Iliad,' still attempts have not been wanting to discover the original formation of the 'Odyssey.' The most important of these is that of Kirchhoff, who holds that there was, to begin with, a Νόστος 'Οδυσσέως, or 'Return of Odysseus,' corresponding roughly to our present Books V.-VII., IX., XI., and part of XIII. To this another poet added a 'sequel,' narrating the later adventures of Odysseus after his return to Ithaca, which parts are both held to be older than 800 B.C. Later on a third poet added the 'Story of Telemachus' (Books I.-IV.), and also the remaining books as we have them now.

(viii.) Another recent critic, Fick, holds that until the latter years of the sixth century B.C. the two epics existed in the Æolic dialect, and then were translated into Ionic. Certain Æolic forms were necessarily retained for metrical reasons, and also Ionic additions were made here and there. But it is by no means clear where the line is to be drawn between Æolic and old Ionic, and it is incredible that the 'original Æolic Homer' could have completely dropped out of existence and knowledge in this way.

Professor Jebb rejects the two extreme views, which either (with Lachmann) would regard the 'Iliad' as 'pieced together out of short lays not originally connected by any common design,' or would hold that the 'Iliad' as a whole 'is the work of one poet.' He points out, however, that recent critics have inclined to assign to Homer the main share in the composition of the poem, and holds that the latter was designed to be an 'Iliad,' and not an 'Achilleid,' giving, that is, a general picture of the strife between the Greeks and Trojans.

(ix.) With reference to the much-debated question whether the poems were composed in European or Asiatic Greece, it may be noted that the name 'Ionian' occurs only once (in the 'Iliad'), 'Dorian' only once (in the 'Odyssey'), the name 'Æolian' not at all; if the poems were produced in Asia Minor, 'these tribal names could hardly have failed to be more prominent.' The Greek colonies in Asia Minor are nowhere mentioned in the poems. Further, there are strong marks of a Thessalian origin in certain books of the 'Iliad.' From these and other considerations it is probable that the place of composition was Thessaly, the date being roughly the eleventh century B.C. The poem was later brought by emigration to Asia Minor, where it was Ionicised, and where the addition of the other books took place. As for the 'Odyssey,' the primary poem, 'The Return of Odysseus,' was a short poem, in all likelihood, which received great amplification when brought over by colonists to Ionia.

§ 3. **The Tale of Troy.**—Dardanus, the son of Zeus, first held sway in the land of Troy, and from him the Trojans were styled Dardanidæ. The grandson of Dardanus was Tros, whence the names Troy and Trojan. He had three sons, of whom one was Ganymede, chosen for his beauty to be Zeus' cupbearer; the others were Ilus and Assaracus. Assaracus became the ancestor of Æneas, Ilus of Laomedon, Priam, and Hector. As the eldest of the sons of Tros, Ilus succeeded to the throne, and founded the city called after him Ilium. The walls of Ilium were built by Poseidon for Laomedon, who cheated the god of his reward. As a punishment, Poseidon sent a monster to ravage the land, from which Heracles delivered it. In his turn Heracles was defrauded of the promised reward, and in revenge gave the rule to Priam.

Of all Priam's fifty sons, Alexander (Paris) was by far the fairest. While he was tending his sheep on Mount Ida, the goddesses Hera (Juno), Athene (Minerva), and Aphrodite (Venus) appeared to him, and bade him decide which was the most beautiful of the three. On Aphrodite's promising him the fairest wife in all the world, he gave his award in her favour, and by her aid he sailed to Greece and

carried off Helen, the wife of Menelaus, King of Sparta. The outrage was regarded as a national one, and after years of preparation nearly 1,200 ships assembled at Aulis in Bœotia under Agamemnon's command to transport more than 100,000 men* across the Ægean. After sailing, a storm drove them back to Greece again. They assembled once more at Aulis, where Agamemnon was forced to offer up his daughter Iphigeneia to appease the wrath of Artemis, who was detaining the fleet by contrary winds.

In spite of the powerful allies whom Priam had gathered to his support, the Greeks stormed and plundered the towns round Troy, driving the Trojans within their walls almost at the outset. But Ilium itself was impregnable, and for nine years the Greeks could make no headway. At length came the period of the 'Wrath of Achilles' with which the 'Iliad' opens. Apollo's anger is roused against the Achæans because Agamemnon refuses to surrender the captive daughter of Chryses, a priest of the god. Achilles bids Agamemnon restore her, which he does, but robs the former of Briseis, his fondly-loved slave. Achilles retires to his tent in anger, while his mother Thetis obtains a promise from Zeus that the fight shall go heavily against the Greeks (Iliad, I.).

The following books (II., II.-VII.) are a digression from the main story, comprising the 'Catalogue' of the Grecian and Trojan allies (II.), the duel of Paris and Menelaus (III.), and then the description of a battle extending over several books (IV.-VII.). The next five books (II., VIII.-XII.) describe the discomfiture of the Greeks within their naval camp, and then follow three more books of battle (II., XIII. - XV.). In II. XVI., Patroclus puts on Achilles' armour and leads Achilles' men to the fight; he is slain and spoiled by Hector. This overcomes Achilles' obstinacy. In new armour, provided for him by his mother Thetis, he routs the Trojans (II., XXI.), and slays Hector (II., XXII.), dragging his body about the walls of Troy. Then he institutes funeral games in Patroclus' honour (II.,

* Thucydides urges that this estimate is excessive, as such a force would have taken Troy in a very brief time; but we are dealing with legend.

XXIII.), and the poem closes with the ransom of Hector's body by Priam (II., XXIV.).

The conclusion of the story may be gathered from the Greek tragedians or Vergil's 'Æneid,' whose account is doubtless based upon the legends of the Epic Cycle. Briefly, the story is this: Achilles soon dies, as was prophesied; Ajax and Odysseus each claim his arms, and the latter obtains them, Ajax thereupon committing suicide. The Greeks feign flight, and chosen heroes enter the wooden horse, which is carried by the Trojans into the Acropolis as an offering. The warriors leave their place of concealment, and, in conjunction with the returning host, capture Troy by night.

However, in the hour of triumph their outrageous conduct incenses the gods, and in particular their staunchest ally, Athene, so that few of the Greek leaders are permitted to reach home in safety. Odysseus' fortunes are narrated in the 'Odyssey'; Menelaus wandered to Egypt and Cyprus; Agamemnon reached his home, it is true, but only to die at the hand of Clytemnestra; Ajax, son of Oileus, who had most of all aroused Athene's anger, died on the Gyræan rock. Of the Trojan chieftains, Æneas and Antenor had mercy shown to them, apparently because they had counselled the surrender of Helen in order to avoid the miseries of war. Antenor was commonly asserted to have founded Patavium (Padua) in conjunction with the Eneti or Veneti, Paphlagonian allies of the Trojans. Of Æneas many stories are told, and the legend of his wanderings connects him with many parts of the ancient world; but owing to the prominent position acquired by the Romans, the story which made him come to Italy, and there found the Roman race, came to be that most generally accepted.

§ 4. **Summary of the Odyssey.**—At the opening of the 'Odyssey' we find Odysseus still detained in the island of Ogygia by Calypso, who has kept him there for now seven years. Athene prevails upon Zeus to send Hermes to Calypso, bidding her allow him depart. Meanwhile Athene goes to Ithaca, and incites Telemachus to get rid of the suitors who are eating up his father's substance

while seeking the hand of his mother Penelope, and to search for tidings of his father. In the second book Telemachus complains to the people of Ithaca of the conduct of the suitors in his father's house, but without effect. Athene, in the likeness of the Ithacan elder Mentor, procures a ship, and Telemachus weighs anchor for Pylos. The next book finds him arrived there, and kindly received by Nestor. As Nestor knows little of Odysseus, Telemachus journeys on to Sparta by way of Pheræ. In Book IV. Helen recognises him by his likeness to Odysseus, and he learns from Menelaus that, according to Proteus the seer, Odysseus was being detained by Calypso. Telemachus thereupon resolves to return at once. In the meantime at Ithaca the suitors have plotted his death; Penelope, hearing of this, is much alarmed, but is reassured by Athene.

Book V. presents the gods in council, when, at Athene's request, Hermes is despatched to Ogygia. Calypso aids Odysseus in his preparations for departure. He builds a raft (*i.e.*, a rough boat), on which he is wrecked by Poseidon in mid-sea. The sea-nymph Ino gives him her veil, which supports him till he reaches a river in the island of the Phæacians, where he lands. In the following book Nausicaa, daughter of King Alcinous, comes to the river to wash linen with her serving-women. Odysseus is awaked when they play at ball, is pitied by Nausicaa, and guided to the city. The next book relates how he was enveloped in a mist by Athene, and entered the palace unseen. Arete the queen receives him kindly, and he narrates his adventures since leaving Ogygia, and also his meeting with Nausicaa. Next day (*Od.*, VIII.) in an assembly of the Phæacians it is resolved to escort Odysseus homewards. The Phæacians exhibit their prowess in games, and Odysseus eclipses them all at throwing the quoit. Alcinous holds a feast, and when the minstrel sings of Troy, Odysseus weeps; he is then entreated to tell his story, which occupies the next four books (*Od.*, IX.-XII.).

In Book IX. he tells how, leaving Troy, he fought with the Cicones at Ismarus in Thrace, visited the lotus-eaters, and then landed on the island of the Cyclopes, where he

put out the eye of Polyphemus. The next book embraces his visit to Æolus' isle and his return thither, the loss of his other ships among the Læstrygonians, and his adventures in the island of Circe, who transformed some of his comrades to swine. At the end of a year he voyages to Hades (Od., XI.), and consults the seer Teiresias, and beholds many of the dead, including Agamemnon, Achilles, Ajax, and Hercules, as well as the punishment of Tityus, Tantalus, and Sisypus. In Book XII. he relates his adventures with the Sirens and the Planctæ, with Scylla and Charybdis; how he landed on Thrinacia, where his comrades ate the oxen of the Sun-god, who persuaded Zeus to destroy their vessel by a storm; Odysseus alone escaping to Calypso's isle.

Odysseus is safely brought to Ithaca (Od., XIII.), but Poseidon wreaks vengeance on the Phæacians by turning their ship to stone. Athene reveals herself to Odysseus, and gives him advice, changing him into an old beggarman. Odysseus finds a kindly welcome with Eumæus, his swineherd (Od., XIV.), from whom he conceals his identity, giving a false account of himself. In Book XV. we return to Telemachus, who now leaves Menelaus, and embarks again at Pylos, bringing with him the Argive exile Theoclymenus. He evades the ambushcade of the suitors, and on landing goes to Eumæus' hut. Eumæus is next sent (Od., XVI.) to apprise Penelope of her son's return. Odysseus is changed again (temporarily) to his true shape by Athene, and is recognised by Telemachus; they consult together to slay the suitors.

Telemachus returns to the town (Od., XVII.), and tells Penelope of his journey only. Odysseus comes to his house, still in disguise; the old dog Argos knows him again, and dies at his feet. The suitors give him morsels of bread; he puts off an interview with Penelope. The beggar Irus appears on the scene in the next book, and endeavours to drive Odysseus away; they fight, and Irus is defeated. Penelope appears in all her beauty to the suitors, who present her with precious gifts. Penelope at length interviews Odysseus (Od., XIX.), but does not recognise him, though he prophesies Odysseus' speedy

return. Eurycleia, his aged nurse, recognises him by a scar as she washes his feet, but keeps the secret. In Book XX. Odysseus lies sleepless at night, but is comforted by Athene. Theoclymenus foretells the coming doom of the suitors, but is not heeded.

Penelope appears again in the hall (Od., XXI.), bringing Odysseus' bow, and offering to marry the man who can shoot an arrow through a row of twelve axe-heads. No one except Telemachus can even bend the bow; but the unknown Odysseus without effort accomplishes the task. He at once (Od., XXII.) shoots down or slays the suitors, receiving aid from Telemachus and two faithful servants, while Athene exhibits her ægis to increase the suitors' panic. In the following book Eurycleia tells Penelope of her husband's return; she is only convinced of his identity after putting him to a severe test. During the night Odysseus tells his story to his wife; the next day he goes with Telemachus to visit his father Laërtes. The last book introduces Hermes leading the spirits of the suitors down to Hades. Odysseus makes himself known to his father. The friends of the suitors rouse their countrymen to take vengeance on Odysseus, but Athene again appears, and the revolvers are defeated and submit. Thereupon peace is made by the goddess between Odysseus and his subjects. The whole action takes forty-one days.

NOTE.—The text used is (with slight variations) that of Hentze, in Teubner's series. The notes are largely based on the same scholar's edition of Ameis' 'Odyssey,' though reference has been made to the editions of Edwards (on Books IX. and X.) and of Merry. For the introductory matter the editors are under the deepest obligations to Jebb's 'Introduction to Homer,' and to W. Christ's 'Litteraturgeschichte,' in Müller's 'Handbuch.' Monro's 'Homeric Grammar,' and Leaf's 'Iliad,' have been consulted throughout.

HOMER'S ODYSSEY.

BOOK IX.



Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ Ἀλκίνοε κρέϊον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ
τοιοῦδ', οἷος ὃδ' ἔστί, θεοῖς ἐναλίγκιος αὐδῆν.
οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι 5
— ἢ ὅτ' ἐμφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
ἦμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω
οἶνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσιν· 10
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω,
κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες; 15
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἦμαρ
ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει. 20
ναιετάω δ' Ἰθάκην ἔνδείελον· ἐν δ' ὄρος αὐτῇ
Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησιν,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἀλὶ κεῖται 25
 πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἥῳ τ' ἡέλιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ δῖα θεάων,
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι· 30
 ὥς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.
 Ἴλιόνθεν με φέρων ἄνεμος Κικόνέσσι πέλασσαν,
 Ἴσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτοῖς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς·
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γείτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους,
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 ἀνδράσι μάρνασθαι, καὶ ὅθι χρῆ πεζὸν ἔοντα. 50
 ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,
 ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θεῶσιν,
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν, 55

ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας.

ἦμος δ' ἡέλιος μετενίσσεται βουλυτόνδε,
καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.

ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60

ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι, 65

πρίν τινα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὔσαι,

οἱ θάνον ἐν πεδίῳ Κικόνων ὑπο δρωθέντες.

νηυσὶ δ' ἐπ' ὧρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς

λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν

γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.

αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δέ σφιν 70

τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.

καὶ τὰ μὲν ἐς νῆας κάθεμεν δείσαντες ὄλεθρον,

αὐτὰς δ' ἐσσημένως προερέσσαμεν ἡπειρόνδε.

ἔνθα δὴ δύο νύκτας δύο τ' ἡμέατα συνεχὲς αἰεὶ

κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75

ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμος τέλεσ' Ἠώς,

ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες

ἡμέα, τὰς δ' ἄνεμός τε κυβερνήταί τ' ἴθυνον.

καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,

ἀλλὰ με κῆμα ῥόος τε περιγνάμπτοντα Μάλειαν 80

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν

πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν

γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν.

ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85

αἰψά δὲ δειπνον ἔλοντο θεῶν παρὰ νηυσὶν ἑταῖροι.

αὐτὰρ ἐπεὶ σίτιό τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,

δὴ τότε ἐγὼν ἐτάρους προῖεν πεύθεσθαι ἰόντας,

οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90
 οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισιν
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας·
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους 100
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκείων,
 μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ· 105
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, 110
 πυροὶ καὶ κριθαὶ ἦδ' ἄμπελοι, αἳ τε φέρουσιν
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἦδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν. 115
 νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται,
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλῆεσσ'· ἐν δ' αἰγες ἀπειρέσiai γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.

οὐτ' ἄρα ποίμνησιν καταΐσχεται οὐτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι, 125
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα
 ἄστέ' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ 135
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας.
 ἐν δὲ λιμὴν ἑύορμος, ἔν' οὐ χρεὼ πείσματος ἔστιν,
 οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μῆναι χρόνον, εἰς ὃ κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140
 κρήνη ὑπὸ σπείους· περὶ δ' αἵγειροι πεφύασιν.
 ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευεν
 νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,
 οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,

αἶγας ὄρεσκόφους, ἵνα δειπνήσειαν ἑταῖροι. 155

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

νῆες μὲν μοι ἔποντο δυνώδεκα, ἑς δὲ ἐκάστην

ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψ. 160

ὥς τότε μὲν πρόπαν ἦμαρ ἑς ἥελιον καταδύντα
ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165

Κυκλώπων δ' ἑς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.

ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,

δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170

καὶ τότε ἔγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον

‘ ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι·

αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,

ἢ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175

ἢ φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεουδής.' /

ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους

αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,

ἑξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρέτμοις. 180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,

ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης

ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ

μῆλ', οἷέσ τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλῇ

ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισιν 185

μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.

ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥα τὰ μῆλα

οἷος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ἤδη.

καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἔωκειν
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

190

δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,

αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους
βῆν· ἀτὰρ αἷγεον ἀσκὸν ἔχον μέλανος οἴνοιο

195

ἡδέος, ὃν μοι ἔδωκε Μάρων Ἐνάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκειν,
οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
ἄξόμενοι· ᾗκει γὰρ ἐν ἄλσεϊ δεινδρήεντι

200

Φοίβου Ἀπόλλωνος. ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·

χρυσοῦ μὲν μοι ἔδωκ' ἑυεργέος ἑπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύστας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν

205

ἡεῖδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἷη.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδειν

210

θεσπεσίῃ· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα
κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.

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καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.

ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.

ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται

220

ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὖθ' ἔρσαι. ναῖον δ' ὀρῶ ἄγγεα πάντα,
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
τυρῶν αἰνυμένους ἶναι πάλιν, αὐτὰρ ἔπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσοντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
οὐδ' ἄρ' ἐμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι.

225

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ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
τυρῶν αἰνύμενοι φάγομεν μένομέν τέ μιν ἔνδον
ἤμενοι, εἶος ἐπῆλθε νέμων. φέρε δ' ὄβριμον ἄχθος
ὔλης ἀξαλέης, ἵνα οἱ ποτιδόρπιον εἴη,
ἐντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
πάντα μάλ', ὅσος ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,
ἄρνειούς τε τράγους τε, βαθείης ἐκτοθεν αὐλῆς.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας,
ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι
ἔσθλαι τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρνον ἦκεν ἐκάστη.
αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάρουσιν ἀμυσάμενος κατέθηκεν,
ἡμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄ' ἔργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·
'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,

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οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἄλλοδαποῖσι φέροντες ;' 255

ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
' ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ

παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα

ἤλθομεν· οὕτω που Ζεὺς ἠθελε μητίσασθαι.

λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·

τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς. ἡμεῖς δ' αὖτε κιχαρόμενοι τὰ σὰ γούνα

ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως

δοίης δωτήνην, ἣ τε ξείνων θέμις ἐστίν.

ἀλλ' αἰδέιο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν,
Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, 270

ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·

' νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,

ὃς με θεοὺς κέλεαι ἢ δειδόμεν ἢ ἀλέασθαι·

οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ ἣ πολὺν φέρτεροί εἰμεν·

οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλενάμενος πεφιδοίμην

οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.

ἀλλὰ μοι εἴφ', ὅπῃ ἔσχες ἰὼν ἐνεργέα νῆα,

ἣ που ἐπ' ἔσχατιῆς, ἣ καὶ σχεδόν, ὄφρα δαείω.' 280

ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,

ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·

' νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων

πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,

ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285

αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἶπὺν ὄλεθρον.'

ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλεν,
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 κόπτ'. ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαίαν. 290
 τοὺς δὲ διὰ μελεῖσσι ταμῶν ὠπλίσσατο δόρπον·
 ἦσθι δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρόωντες, ἀμηχανίῃ δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἀντροιο τανυσσάμενος διὰ μῆλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
 ἄσπον ἰών, ξίφος ὅξ' ἐρυσσάμενος παρὰ μηροῦ,
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὀβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διάν·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἠμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρνον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ' ἔργα, 310
 σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δεῖπνον.
 δειπνήσας δ' ἀντροῦ ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη. 315
 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σῆκῃ,

χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
 αὐάνθεν. τὸ μὲν ἄρμες εἰσκομεν εἰσορόωντες
 ὅσπον θ' ἴστων νηὸς εἰκοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαΐτμα·
 τόσπον ἔην μῆκος, τόσπον πάχος εἰσοράασθαι.
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦσαι δὲ κέλευσα.
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἣ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλέσθαι ἄνωγον,
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τρίψαι ἐπ' ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον, τοὺς ἄν κε καὶ ἠθέλῃον αὐτοὺς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὧς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340
 ἐξόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·
 'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νηὺς ἐκεκεύθειν
 ἡμετέρη. σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνέκτῳς· 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;

υἱὸν τοῦ ὁμοῦ τοῦ αὐτοῦ αὐτοῦ

ὧς ἐφάμην, ὁ δ' ἔδεκτο καὶ ἔκπιεν· ἥσάτο δ' αἰνῶς
ἠδὺ ποτὸν πίνων καί μ' ἦτεε δεύτερον αὖτις·

‘δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ 355

αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.

καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἀρούρα

οἶνον ἐρίστανφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·

ἀλλὰ τόδ' ὄμβροσίνης καὶ νέκταρός ἐστιν ἀπορρώξ.’

ὧς φάτ', ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον. 360

τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.

αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,

καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·

‘Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν, αὐτὰρ ἐγὼ τοι

ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365

Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσιν

μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἐταῖροι.’

ὧς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·

‘Οὔτιν ἐγὼ πῦματον ἔδομαι μετὰ οἷς ἐτάροισιν,

τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήμιον ἔσται.’ 370

ἦ καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα

κεῖτ' ἀποδοχμῶσας παχὺν αὐχένα, καδ δέ μιν ὕπνος

ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος

ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἶνοβαρείων.

καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375

εἴως θερμαίνοιτο· ἔπεσσι δὲ πάντας ἐταῖρους

θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.

ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν

ᾤψεσθαι χλωρός περ ἑών, διεφαίνετο δ' αἰνῶς,

καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἐταῖροι 380

ἴσταντ'· αὐτὰρ θάραος ἐνέπνευσεν μέγα δαίμων.

οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ' ἄκρῳ,

ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς

δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήμιον ἀνῆρ

τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσεῖδουσιν ἱμάντι 385

ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἔμμενές αἰεΐ.
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἰόντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν αὐτμῇ
 γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.
 σμερδαλέον δὲ μέγ' ὥμωξεν, περὶ δ' ἴαχε πέτρη, 395
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνυν, οἳ ῥά μιν ἀμφὶς
 ὥκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος, ὅττι ἐ κήδοι·
 'τίπτε τόσον, Πολύφημ', ἀρημένος ὧδε βόησας
 νύκτα δι' ἀμβροσίην καὶ ἀύπνους ἄμμε τίθησθα;
 ἦ μή τίς σευ μῆλα βρότων ἀέκοντος ἐλαυνεῖ;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἦε βίηφιν;
 τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 'ὦ φίλοι, Οὐτίς με κτείνει δόλῳ οὐδὲ βίηφιν.'
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 'εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410
 νοῦσόν γ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.'
 ὥς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησιν
 χερσὶ ψηλαφόων ἀπὸ μὲν λίθον εἶλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε·

ἄμμε

οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες δαδύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισιν,
 τῆς ἐπὶ Κύκλωψ εὐδε πέλωρ ἀθεμίστια εἰδώς,
 σὺν τρεῖς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
 τὼ δ' ἐτέρῳ ἐκάτερθεν ἵτην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἀρνειὸς γὰρ ἦν μῆλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δι' ἄν·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῆσιν 440
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἀρνειὸς μῆλων ἔστειχε θύραζε
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
 ' κριὲ πέπον, τί μοι ᾧδε διὰ σπέος ἔσσυνο μῆλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
 ἀλλὰ πολὺν πρῶτος νέμει τέρεν' ἄνθεα ποίης
 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδ' ἐλιλαίει ἀπονέεσθαι

ἑνπέριος· νῦν αὖτε πάνυστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455

εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἡλασκάξει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ραίνοιτο πρὸς οὔδεϊ, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.' 460

ὣς εἰπὼν τὸν κριδὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπᾶσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.

ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
 κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470

οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν·
 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475
 ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφιν.

καὶ λῖν σέ γ' ἐμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

ὣς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον, 480
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μέγαλοιο,
 καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώριοιο
 [τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι].
 ἐκλίσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

τὴν δ' ἄψ ἡπειρόνδε παλιρρόθιον φέρε κῦμα, 485
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὦσα παρέξ, ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπῃς, ἔν' ὑπὲκ κακότητα φύγοιμεν,
 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
 'σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα ;
 ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
 αὐτίς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τευ ἢ αὐδῆσαντος ἄκουσεν,
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.'
 ὧς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν, 500
 ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·
 'Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων
 ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαώτύν,
 φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
 υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.' 505
 ὧς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 'ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
 Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν· 510
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν·
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικτος 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνω.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω

πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ πάις εἰμί, πατὴρ δ' ἐμὸς εὐχεται εἶναι·
 αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων·

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'αἴ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων·' 525

ὣς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἀνακτι
 εὐχέτο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
 'κλυῖθι, Ποσειδάων γαιήοχε κυανοχαῖτα,
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530
 υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐυκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,
 ὁψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,
 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ·' 535

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
 αὐτὰρ ὃ γ' ἐξαὐτίς πολὺ μείζονα λᾶαν αἰείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὐσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἴατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεῖ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἀρνειὸν δ' ἐμοὶ οἶψ' ἐυκνήμιδες ἑταῖροι 550

μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μηρί' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἥλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
δὴ τότε ἔγῶν ἐτάροισιν ἐποτρύννας ἐκέλευσα
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ' ἐξόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

HOMER, ODYSSEY IX.

NOTES.

A. refers to the Appendix on the Homeric Accidence.

G. to Goodwin's *School Greek Grammar*. (Macmillan.)

† marks a variant reading.

N.B. Homeric forms not explained in the notes will be found (or similar forms) in the Appendix.

1—38. *Odysseus declares his name and describes his home.*

1. τὸν : 'him,' viz., Alcinous, King of the Phæacians, who has asked Odysseus for an account of himself. It is accusative of the object after προσέφη.

In Homer the article is either (a) demonstrative, or (b) relative. Its use as a mere definite article ('the') is exceedingly rare, if found at all; and it 'marks contrast, not definition, and therefore *cannot be translated by English "the"'* (Monro). Its most common uses are (a) as demonstrative: (i.) resuming a subject already mentioned, or (ii.) pointing an antithesis. Examples of (i.) are vv. 109, 175, 201, 430; of (ii.), vv. 254, 288, 386. Even when joined to numerals, and to such adjectives as ἄλλος, ἕτερος, ὁ is still a true demonstrative, as also in vv. 543, 378, etc., ἡ νῆσος, ὁ μοχλός. Cf. X., 354, 356, 358. The use as (b) a relative is a development of the former (e.g., vv. 264, 334), and in many cases it is immaterial whether we translate as a relative or a demonstrative. The true relative ὅς (or ὅς τε), is frequent. See G. § 140, and with this note cp. G. § 143. The relative use is not uncommon in Attic poetry.

2. ἀριδείκετε : 'most notable.' The prefixes ἀρι- and ἐρι- denote excellence or pre-eminence; cp. ἀριπρεπές (v. 22), ἐρικυδής, etc. λαῶν : often plural in Homer where only one *populus* is meant. Homer uses λαός, νᾶός, κάλος (*cable*), instead of the 'Attic declension' λεώς, κάλως, etc. (G. § 42, 2). The genitive is partitive.

3. ἦ τοι : 'verily.' The order is τόδε . . . ἐστὶ καλὸν ἀκούμεν ἀοιδοῦ τ., the infin. being epexegetic, i.e., explaining τόδε. This use of the infinitive, in which it corresponds exactly to the Latin dative of purpose, is the original usage. Cp. the vulgar English, 'a good thing *for* to hear,' 'I came *for* to hear.' Cp. vv. 88, 93, 249. For the form, see A. § 27, ii. (a). ἀοιδοῦ : G. § 171, 2.

4. ὄδ' : the bard Demodocus, who has been singing the story of Troy to the assembled company. αὐδήν : G. § 160, 1.

5. οὐ . . . τί . . . τέλος χαριέστερον : 'no delight more complete,' lit. 'no more delightful realization,' τέλος often implying 'final result,' 'perfection.' For οὐ φημι (= say . . . not), cp. Lat. *nego*. In English the negative goes not with the verb of saying, but with the dependent clause or a prominent word in the latter.

6. ἔχῃ κατά : = the later κατέχῃ. In Homer the adverb-prepositions have not yet attached themselves firmly to their verbs, and hence so-called tmesis ('a cutting,' or 'separation,' τέμνω) is common. Cp. v. 19: φυγῶν ὑπο = later ὑποφυγῶν. The accent on a dissyllabic preposition is oxytone, but is retracted (becomes paroxytone) when the preposition comes *after* the word to which it belongs. If ἔχῃ κατὰ is read, then ἔχῃ = 'prevails,' and κατὰ belongs to δῆμον, 'throughout all the land.' ὅτ' for ὅτε (probably never for ὅτι, which does not allow elision of final ι). As regards the subjunctives in vv. 6-8, 10, Homer uses this mood in general sentences (see G. § 231) without ἄν or κε, where Attic Greek demands the presence of ἄν.

7. ἀκουάζονται : 'listen eagerly,' an intensive form, with the genitive (like ἀκουέμεν, v. 3) of 'the person from whom sound comes.'

8. παρὰ : adverbial, 'by their side.'

9. σίτου καὶ κρειῶν : genitive after a verb expressing fulness, a genitive of material; G. § 172, 1. κρειῶν : see A. § 10. κρητῆρος : 'mixing bowl,' often of great size, in which the wine was mixed (κεράννυμι) with water for drinking. (Attic κρᾱτῆρος; so v. 27, τρηχεῖα, in Attic, τραχεῖα; A. § 3, i.) It was then carried round in a small jug (πρόχοος), and poured in the guest's goblet (δέπας).

10. φορέῃσι : see A. § 25. δεπάεσσι : A. § 10. The dative is locative—'in the goblets.' ἐγχείῃ : from χείω, an earlier form existing side by side with χέω.

11. τοὔτό τι : 'this in some sort,' τι limiting τοὔτο.

12. σοί : emphatic, a dative of reference. 'But for thee, thy heart . . .' ἐμὰ κήδεα : for the case, cp. v. 503, ἀλαωτόν.

13. στεναχίζω : subjunctive (G. § 216, 2), because the action of groaning still lies in the future, although the main verb is in a past tense. ὅφρα : here final, 'in order that,' though often temporal, 'until,' or 'so long as.'

14. τοι : see A. § 14, i., and distinguish from the particle τοί, 'verily,' 'I tell thee,' and τοὶ = οἱ, A. § 12, iii.

15. δόσαν : i.e., ἔδοσαν. The omission of the augment is so frequent in Homer that, except in special cases, it will not be noticed in future. Cp. πέλασσεν, v. 39; πίνετο, v. 45; βάλλον, v. 55. It is omitted occasionally even in Attic Greek (poetical).

17. εἴδεν' : subjunctive from οἶδα; see A. § 25, i., and cp. στεναχίζω, v. 13. ἄν : the addition of this particle only in the second of two co-ordinate clauses marks contrast. ὑπο : see note on ἔχῃ κατά, v. 6.

18. ξένος: = Attic ξένος; see A. § 3, ii. ξω: Attic ᾧ. G. § 127, i., NOTE. ἀπόπροθι: 'at some place far away.' The suffix -θι denotes *place at*; e.g., αὐτόθι, Ἰλίοθι πρό.

19. πᾶσι δόλοισι: an instrumental dative, 'by reason of all manner of wiles.' G. § 188, 1. For the form Λαερτιάδης, see G. § 129, 9.

20. καὶ . . . ἔκει: for the change from a relative to a direct construction, cp. G. § 156. μευ: see A. § 14, i. οὐρανόν: the preposition expressing motion towards is commonly dispensed with in Homer, especially with ἔκω and its cognates. G. § 162.

21. Ithaca is a rugged island off the coast of Acarnania, in the west of Greece, and close to Cephallenia; its modern name is Theaki. ἐν-δέεelon: 'clear seen' (δηλος). Another explanation is 'western,' from δέιλη, 'the setting of the sun.'

22. ἀμφί: adverbial, 'round about'; cp. v. 8. The usage is too common to require notice, except in particular cases.

23. ἀλλήλησιν: A. § 8, i. Dulichium may possibly be Leucadia (*Santa Maura*). Samē is Cephallenia (*Cephalonia*), Zacynthus the modern Zante.

25, 26. Ithaca is not 'low-lying,' nor is it 'farthest up towards the darkness,' i.e., towards the west. The geography of the *Odyssey* is vague. εἰν: Attic ἐν; A. § 3, ii. Other forms are ἐνὶ (v. 33), εἰνὶ (v. 417).

26. δέ τ': in Attic prose (except in the phrases οἶός τε, etc.) τε can only answer καὶ or τε, but in Homer it is often a generalizing particle, which cannot be rendered in English. αἶ: see on τόν, v. 1. ἥέλιον: A. § 3, v.

28. ἦς γαίης: either 'one's own,' or 'my own.' It is a matter of dispute whether the possessive adjective ὅς is only of the third person, or generally of all three persons.

29. διὰ θεάων: 'fair goddess,' lit. 'bright one of goddesses.' For the form θεάων (= θεῶν), see A. § 7, i. Cp. ὠκειάων, v. 101.

30. σπέσσι: see A. § 8, iii. Supply ἐμέ as subject to εἶναι.

31. ὥς . . . αὕτως: 'likewise,' the modal adverb of ὁ αὐτός, the same. Distinguish ὥς, 'as'; ὥς (also ὡς), 'so'; ὡς, 'to' (preposition).

32. Αἰαίη: adjective of Αἶα or Αἶαα, the legendary island of Circe, the enchantress who turned Odysseus' followers into swine, etc.

33. ποτε: for the distinction between ποτὲ and πότε, and other similar adverbs, see G. §§ 87, 2, and 27, 2.

34. ὥς: emphatic, 'so surely.' τοκήων: see A. § 7, iii. ἦς: here certainly of the third person, 'a man's own,' 'one's own.' See v. 28, n.

37. εἰ δ' ἄγε: 'but come now.' εἰ is identical with the later εἶα and Latin (*h*)eia, meaning 'come.' ἐνίσπω: 'let me tell,' a hortative subjunctive. G. § 253.

38. ἀπὸ Τροίηθεν : with such forms a redundant ἀπὸ or ἐξ occurs often, though the suffix -θε or -θεν itself denotes 'place whence.' G. § 61, and cp. Ἰλιόθεν, v. 39. ἐφέηκεν : A. § 3, v.

39—104. *He tells how he and his comrades left Ilium, sacked Ismarus, and visited the Lotus-eaters.*

39. The Cicones were a Thracian tribe on the coast W. of the Hebrus (*Maritza*).

40. Ἴσμάρῳ : in apposition to Κικόνεσσι, which it defines more nearly. It was on the coast, at the foot of Mt. Ismarus, near the modern *Μακρί*. αὐτοὺς : 'the men themselves.' Distinguish ἐπράθον (2 aor. πέρθω) and ἐπράθην (1 aor. pass. πιπράσκω).

41. πόλιος : see A. § 7, iii.

42. ἴσης : adjective used as a substantive ; perhaps μοίρας, 'share,' may be supplied. The genitive is ablative (G. § 174) after ἀτεμβόμενος. μοι : ethic dative, 'for me,' i.e., 'as far as I could help it.' See G. § 184, 3, NOTE 2 ; and cp. v. 64.

43. διερῶ : 'swift, fleet,' whether from the root of δεύω, διαίνω, 'I moisten' (hence, 'moist, fresh, active'), or of δίσσθαι, 'to flee.' φευγέμεν : cp. ἀκούεμεν, v. 3.

44. ἡνώγεα : 'I bade,' see A. § 24, vii. τοι : see A. § 12, iii., and for the demonstrative use, cp. v. 1, n. μέγα : adverbial. G. § 160, 2.

46. εἰλίποδας : 'trail-footed' (εἰλύω, 'I roll,' πούς). ἔλικας : (ἐλίσσω, 'I twist'), either (i.) 'with crumpled horns,' or (ii.) 'with shambling gait.'

47. γεγώνευν : see A. § 3, vii. Cp. μεν, v. 20.

48. ἀρείους : 'doughtier'; = ἀρεῖνες, from ἀρείων. A. § 13, ii.

49. ἀφ' ἵππων : not 'on horseback,' but 'from chariots.' Horses were not ridden in Homeric times.

50. χρή : supply μάρνασθαι, 'where it is needful for a man to fight on foot.'

51. ὅσα : 'as many as.' In Greek as in Latin, the demonstrative antecedent (here τοσοῦτοι) is frequently omitted. ὥρη : 'in their season.'

52. ἡέριοι : not connected with ἀήρ, 'the air,' but with ἡρι, 'early'; hence 'in the morning.' παρέστη : 'stood by us,' i.e., came upon us. So παρῆν often means 'was come.' Cp. *aderat* in Latin.

54. μάχην : to be taken with both στησάμενοι and ἐμάχοντο. θοῇσι : cp. ἀλλήλησιν, v. 23.

56. ἱερὸν ἡμαρ : 'the goodly day.' ἱερὸς (sometimes ἱρὸς) means originally 'strong,' whence its use as an epithet of μένος, etc. As an epithet of rivers, towns, daylight, etc., it has its secondary and usual

meaning of 'sacred,' *i.e.*, under divine protection. Perhaps 'goodly' will keep up the double meaning, though 'goodly' and 'godly' are not connected etymologically.

57. τόφρα δ' : the δέ merely marks the beginning of the consequent-clause, and is often so used even in Attic Greek. It cannot be translated, and is known as 'δέ in apodosis.' μένομεν : imperfect (cp. δόσαν, v. 15) and intransitive. The accusative belongs to ἀλεξόμενοι.

58. βουλυτόνδε : the suffix -δε signifies 'motion towards.' See G. § 61, and cp. Ἀθήναζε (= Ἀθήνας + δε), ἄλαδε. βουλυτός is probably 'the time just after mid-day' (Frazer), as is clear from its uses in Homer, and as is borne out by the fact that the oxen were, and are always, unyoked after the morning's ploughing.

59. τότε δή : 'then at last,' δή being an *intensive* particle, often with an idea of time ; cp. ἤδη, 'already,' ὅτε δή, 'when at length,' vv. 76, 181.

61. οἱ ἄλλοι : 'we the rest.' The article implies emphatic contrast.

62. ἀκαχήμενοι : see A. § 24, iv. The accent on two or three of these perf. participles is irregular ; they should be paroxytone. See G. § 26, N. 3 (1). ἦτορ : accusative of 'part affected' ; G. § 160, 1.

63. ἄσμενοι : 'glad at having escaped from death.' ὀλέσαντες : ἔλλυμι not unfrequently means 'I lose.' Cp. the double meaning of *perdo*. The participle is concessive—'even though we had lost.'

64. ἄρα : 'after all,' *i.e.*, as one might have expected. ἀμφιέλισσαι : (ἀμφί, ἐλίσσω, 'I twist') usually translated 'rolling on both sides,' or 'curved' ; or with Leaf, 'turning on both sides,' and so 'readily wheeling or steering.'

65. For the construction of πρίν, cp. G. § 240, 2. τινά : indefinite, 'one,' *i.e.*, here, 'we' ; subject to ἀῦσαι, ἕκαστον being object. It was the custom of the Greeks and Romans to call out thrice the name of one who had just died, probably as a formal farewell to him. ἐτάρων : A. § 3, iv.

66. ὑπο : notice the accent, and cp. κάτω, v. 6, n.

67. νεφεληγερέτα : A. § 5, iii. νηυσί : A. § 11, i.

68. λαίλαπι : 'comitative' dative, 'together with a mighty storm.' G. § 188, 5. σὺν . . . κάλυψεν : = συνεκάλυψεν. For the so-called tmesis, cp. v. 6, note ; so *infra*, v. 77.

70. ἐπικάρσiai : 'headlong,' 'headforemost,' an adj. formed from the phrase ἐπὶ κάρ with the same meaning, lit. 'on to the head.' σφιν : dative of the person interested or affected. G. § 184, 3, N. 1.

71. τριχθά . . . τετραχθά : 'in three and in four pieces,' *i.e.*, 'in shreds.' ἀνέμοιοι : see A. § 7, ii.

72. κάθεμεν : = Attic καθεῖμεν. Short stem, according to A. § 16, i.

73. αὐτὰς : 'the ships themselves,' as contrasted with τὰ μέν (ιστία). Cp. αὐτούς, v. 40. αὐτός in Homer almost always has its emphatic

meaning. ἡπειρόνδε: Cp. v. 58, note. † προερέσσαμεν: the common reading is προερεύσσαμεν, 'drew' or 'drove forward.'

74. νύκτας . . . ἡματα: see G. § 161. αἰεὶ: A. § 3, iv.

75. καμάτῳ . . . ἄλγεσι: analogous to instrumental datives.

76. τέλεισ': 'fully brought,' not 'completed' or 'ended.' Cp. note on v. 5.

77. ἀνά . . . ἐρύσαντες: cp. note, v. 6.

79. κεν: with ἰκόμην, 'I should have come.' Epic κε or κεν has the force of the Attic ἄν, which also occurs in Homer, but usually to mark contrast. *E.g.*, v. 17, where see note. For the type of the conditional sentence, see G. § 222.

81. Κυθήρων: ablative genitive of separation; lit. 'from C.' Cythera is the modern island *Cerigo*, off Cape Malea. παρέπλαγξεν: 'made me wander aside or astray' (παρά).

83. δεκάτῃ: sc. ἡμέρα. The ellipse is frequent in all Greek. So ἡ αὔριον = 'the morrow.'

84. γαίης: genitive (partitive) after ἐπέβημεν. So ἡπέιρον, v. 85; νηῶν, v. 101. The land of the Lotus-eaters is not to be identified, although in later times a part of Northern Africa by the Syrtes (Gulfs of Sidra and Khaḥs) received the name, where the natives eat the Jujube shrub.

86. δείπνον: the midday meal (*prandium*), whereas δόρπον is supper (*cena*).

87. σίτοις, . . . ποτήτοις: partitive genitives. G. § 170. πασσάμεθ': for the double σ, cp. A. § 20, i, and cp. ὀπάσσας, v. 90.

88. προΐεν: A. § 17, B. ii. πεύθεσθαι: the infinitive here expresses purpose. See note on v. 3. Such a usage, unknown in prose Latin, is good Greek. G. § 265.

89. εἶεν: in reported speech. Cp. G. § 247. κήρυχ': in apposition to τρίτατον; transl. 'as a herald.' For the χ, see G. § 17, 1.

91. μίγεν: A. § 22, ii. μγνύσθαι takes the dative on the analogy of words expressing 'near,' or 'in among.'

93. πάσασθαι: 'for their eating.' See notes, vv. 3, 88. λωτοῖο: the partitive genitive here belongs to δόσαν. Cp. vv. 87 and 94.

94. φάγοι: optative of 'indefinite frequency,' the main verb being in past time. See G. § 225.

95. πάλιν: 'back.' Homer never uses the word of time (= *iterum*). ἤθελεν: 'willed,' 'was ready' (= *volebat*); βούλοντο in the next line being 'were fain, desirous' (= *cupiebant*).

96. μετ': constructed with a dative in Epic Greek (= 'among'). Attic prose allows only genitive or accusative. Cp. ἀμφί; G. § 191, vi, 1 and 3.

98. ἀνάγκη: adverbially with ἄγον (= ἡγον, imperfect), 'by force.'

99. ὑπὸ ζυγά : construe with ἐρύσσας, as ὑπό with the accus. implies motion under. ζυγά is 'thwarts.'

100. ἐρίηρας : A. § 11, ii.

102. λάθηται : note the subjunctive in sequence after a verb in a past (secondary) tense. Here the optat. λάθοιτο would be more usual ; but see G. § 216.

103. ἐπὶ κληῖσι : 'by the thole-pins,' the pegs to which the oars were attached by a thong. Others translate 'on the benches.'

105—176. *They approach the land of the Cyclopes ; their stay on the 'Isle of Goats.'*

106. ἀθεμίστων : 'law-less,' or, more exactly, 'without ordinances' ; see vv. 112, 114. In Homer the θέμιστες (τί-θημι ; cp. English 'doom') are traditions of law, the especial possession of kings as 'shepherds of their people.' ὑπερφιάλων : connected with ὑπερφυής, 'too big,' and so 'presumptuous.'

107. θεοῖσι πεποιθότες : only in the sense of careless confidence, not of piety. ῥα : shorter form of ἄρα (distinguish from ἄρα, interrogative, and ἄρά, 'a curse'). "Ara usually marks either (i.) *transition* to a new idea ; or (ii.) an *explanation* of what precedes, as here.

108. ἀρόωσιν : A. § 17, B. iii. Cp. περόωσι, v. 129.

109. φύονται : with a neuter plural nominative Homer generally follows the Attic rule (G. § 135, 2), except with nouns representing agents and with numerals ; with this latter group we may perhaps rank πάντα, which several times appears with a plural verb when implying 'distinct things,' and πολλά.

111. σφιν : 'for them,' as in v. 70. Supply οἶνον as object to ἀέξει.

112. ἀγοραί . . . θέμιστες : 'places of assembly' (ἀγείρω), 'rules of justice.'

115. παίδων . . . ἀλόχων : genitive as with a verb of ruling. G. § 171, 3. ἀλλήλων : genitive (quasi-partitive) with a verb of aiming at, caring for. G. § 171, 2.

116. ἔπειτα : 'now,' introducing a fresh point in the story. λάχεια : perhaps 'tangled, overgrown' (λάχνη, 'woolly hair') ; or 'fertile' (λαχαίνω, 'I dig'). Another reading is ἔπειτ' ἐλαχεῖα. παρέκ : 'along-side but outside,' 'off.' The island is perhaps Ægussa, one of the Ægates Insulæ off the N. coast of Sicily, as the Cyclopes were supposed to dwell in Sicily.

118. γεγάασιν : see A. § 16, ii.

120. εἰσοιχνεῦσι : A. § 3, vii. μιν : A. § 14, i. Very rarely it stands for the plural, all genders, of the 3rd personal pronoun, and occasionally as a reflexive.

121. ἐφέποντες : 'ply,' 'range.' ἔπω means orig. 'I deal with,' 'have to do with' ; whence ἐπομαι, 'I go with or attend on.'

124. ἀνδρῶν : G. § 172, 1.

125. πᾶρα : (with retracted accent) = πάρεισι ; so ἐνι, next line, = ἐνεισι. Compare the note on κάτα, v. 6. μιλτοπάρηοι : (μίλτος, 'cinnabar, vermillion,' παρεία, 'cheek') Leaf suggests that this epithet implies the painting of a face on the bows, of which practice the modern figure-head is the outcome.

126. οἳ κε κάμοιεν : 'who might make,' potential optative, G. § 226, 2. So τελέοιεν, v. 127 ; φέροι, v. 131.

127. ἐυσσέλμους : 'with stout benches' (σέλματα). Others say 'well-decked.' The Homeric ship had a small deck (ἱκρία) in the bows and at the stern. ἔκαστα is object to τελέοιεν.

128. οἷά τε πολλά : 'like as often' (G. § 160, 2). οἷα = 'as,' is found in all Greek.

129. περόωσι : A. § 17, B. iii.

130. οἳ : referring to ἄνδρες τέκτονες, v. 126. ἐνκτιμένην : predicative, 'fair of habitation.' For κε . . . ἐκάμοντο, see G. §§ 222 ; 226, 2, translate 'who should have made them.' The middle voice is used, as the shipwrights would have had an interest in their own action (G. 199, 2).

132. ἐν : as ἐνι, above, v. 126 ; so vv. 134, 136. πολιοῖο : here of two, but generally of three terminations.

134. λείη : 'smooth,' i.e., 'free from stones,' 'loamy.'

135. ἀεὶ εἰς ὥρας : 'ever from season to season' ; cp. Latin *in dies*. ὑπ' : this reading makes πῖαρ a noun, ὑπ' οὐδας going together—'since verily there is richness under the ground.' But ὑπὸ with the accusative implies motion, which is hardly admissible here. A better reading is ὑπ', i.e., ὑπεστι, πῖαρ being an adjective.

137. βαλείν : A. § 27, ii. (c). εὐνάς : the ships of Homer's time were not anchored, but run ashore at night stern-foremost. The stern (πρύμνη) was secured by hawsers (πρυμνήσια), and the vessel was prevented from careening by two large stones (εὐναί) lowered on either side the keel near the prow.

138. μείναι : governed by the idea of the preceding χρεώ ἐστιν—'but men need only run ashore, and tarry a season until,' etc. Observe that the subject of a verb (as here, μείναι), is often left indefinite till a subordinate sentence presents it (here ναυτέων).

140. κρατός : A. § 11, i.

142. κατεπλέομεν : 'to put to land,' opposed to ἀνάγειν, 'to put out to sea.'

141. ὑπὸ σπέιους : 'from beneath a cave,' the proper meaning of ὑπό with a genitive. σπέιους = σπέους.

143. ὀρφναίην : emphatic, and explained by οὐδέ προὔφαινετ' (impersonal) ἰδέσθαι (epexegetic) ; 'dark indeed, nor was there light to see.'

149. νηυσί: such a dative of interest, in meaning much like a possessive genitive, is as a rule only used of persons (cp. G. § 184, 3, N. 1).

151. δῖαν: 'bright.' Cp. 29. The word is connected with Ζεός, Διός, etc., Latin *dies*, *divus*, and possibly *deus*.

152. ἡριγένεια: 'early,' lit. 'early-born' (ἥρι, γίγνομαι). ῥοδοδάκτυλος suggests the colour of the streaks of light at daybreak.

153. ἐδινεόμεσθα: -μεσθα is an older form of the termination -μεθα.

154. αἰγιόχοιο: 'the ægis-bearer.' The ægis was a huge shield, ornamented with a hundred golden tassels, and symbolising 'the storm-cloud.' According to the myth, it was made of the skin of the goat whose milk fed the infant Zeus (*αἰγίς*, from *αἶξ*, 'goat'). Later the name was given to the breast-plate of Athene.

156. δολιχαύλους: 'long-socketed.' The αὐλός is the bronze socket in which the metal point was fixed.

157. διά: with κοσμηθέντες.

158. βάλλομεν: incipient imperfect, 'began to . . .'

160. λάγχανον: rarely intransitive—'fell by lot.' ἔξελον: 3rd plural. Distinguish οἶος ('such') and οἴος (alone); οἶός and οἴος are from οἶς, οἴς, 'sheep.'

161. ἐς ἥλιον κ.: concrete. In English abstract, 'till sunset.'

162. ἄσπετα: (a privative + σέπ, root of εἶπειν) 'untold,' and so 'plenteous.'

163. νηῶν: ablatival genitive with ἐξέφθιτο, 'was spent out of.'

164. ἕκαστοι: 'each set of us,' men from each ship. ἐνέην: = ἐνῆν.

167. φθογγήν: governed by ἐλεύσσομεν according to the grammatical figure called zeugma (ζεύγνυμι, 'I yoke'), i.e., combination, in which one word, usually a verb as here, does duty in different senses.

168. ἐπὶ . . . ἦλθεν: tmesis.

171. ἀγορὴν θέμενος: 'held an assembly,' not 'ordered' (θείς). G. § 199.

173. ἐμοῖς ἐτάροισιν: i.e., the crew of Odysseus' ship.

174. τῶνδ' ἀνδρῶν: πειράομαι regularly takes a genitive. Notice the position of ἀνδρῶν as object of the principal, rather than subject of the dependent clause.

175. In Homer ἦ (or ἡέ) . . . ἦ (or ἡέ) correspond to the Latin *utrum* . . . *an*. Attic Greek requires εἰ (or πότερον) . . . ἦ. δίκαιοι: lit. 'acting according to custom' (δίκη, 'a method pointed out'; connected with δέικνυμι), hence 'civilised.'

177—230. *Odysseus with one ship reaches the land of the Cyclopes, and waits in Polyphemus' cave with twelve companions.*

177. νηὸς : perhaps a genitive of place, expressing vague local relation ; but more probably on the analogy of the common construction with ἐπιβαίνω, as in v. 101. Cp. v. 84, n.

178. ἀνά . . . λῦσαι : tmesis. For the *apocope* in ἀμβαίνειν (= ἀναβαίνειν), see A. § 4, v.

181. τὸν χῶρον : for the case, cp. v. 20, n.

182. δέ : cp. v. 57. ἔνθα : 'then' correlative to ὅτε in the previous line. In vv. 183, 187, ἔνθα = 'there.'

184. ἰαύεσκον : for the form, see A. § 23, and cp. v. 188. 'The plural verb is doubtless used because of the insertion of *δies*, etc., in apposition to μῆλα. Cp. v. 109, n.

185. κατωρυχέεσσι : 'deep-buried.' Cp. A. 8, iii. (2), as also for πίτυσσιν, v. 186.

187. τὰ μῆλα : τὰ, here = Latin *iste*, 'those' (spoken of in v. 184).

188. μετ' ἄλλους π. : '(held converse) with others,' (lit. 'in quest of others').

189. ἦδη : οἶδα in Homer often expresses emotions or characteristics of the mind ; translate, 'had lawlessness of mind,' or 'was of lawless mind.'

190. τέτυκτο : simply 'was.'

194. ἔρυσθαι : probably an aorist (A. § 21, i.), not present for ἐρύεσθαι. πᾶρ : A. § 3, viii.

196. ἔχον : 1 sing. imperfect (= εἶχον).

198. ἀμφιβεβήκειν : 'used to protect,' lit. 'bestrode,' as one warrior does when protecting another who has fallen. The meaning of the pluperfect is practically that of a continuous imperf., just as the meaning of the perfect is that of a continuous present. Notice that -ειν (= εεν) is in Homer the termination of a 3 sing., not of 1 sing., as in Attic, e.g., ἐλελύκειν.

200. ἄλσεϊ : 'grove,' i.e., the enclosed space surrounding the temple.

202. τάλαντα : in Homeric times the τάλαντον probably represented the *worth* of one ox. In later days it represented a *sum* of about £250.

204. πᾶσιν : 'in all,' 'all told.' Attic Greek adds the article in this use.

† 206. For *ἡείδη* some editions have *ἡείδει*, as *ἡείδη* is strictly first person only. See A. § 24, vii. δμῶς is a 'man-servant'; ἀμφίπολος, a 'waiting-woman,' 'hand-maiden.'

208. πίνοιεν : see G. § 233.

209. ὕδατος : with μέτρα. ἀνά : distributive (G. § 191, 5) The wine and water were mixed in the proportion of 1 to 20.

211. οὐ . . . φίλον : implying 'very unpleasant.' Such expressions (in which, instead of an abrupt affirmation, the opposite is negated) are known as the figure meiosis or litotes. ἄν : for the mood and tense employed here, see G. § 222.

212. ἐν : adverbial, really repeating φέρον and ἐμπλήσας combined—'and corn too (I carried) in a wallet.' ἥα : properly 'provisions for a journey' from εἶμι, ἴδο.

214. ἐπικείμενον ἀλκήν : 'clad in might.' Verbs of clothing admit, in the active voice, two accusatives (G. § 164), and therefore retain the accusative of the thing even in the passive. Similar is the retention of an accusative of the object after other passive verbs : e.g., ἐκκόπτω τὸν ὀφθαλμόν = 'I knock out an eye'; ἐκκοπεῖς τὸν ὀφθαλμόν = 'having an eye knocked out.'

215. δίκας . . . θέμιστας : see the notes vv. 175, 106.

217. νομὸν κάτα : lit. 'along the pasture.' For κάτα, see v. 6, n. ; and carefully distinguish νομός (pasture), from νόμος (law).

218. ἐθηεύμεσθα : see A. § 3, vii., and the note on v. 153.

219. τυρῶν : genitive of material with verbs expressing fulness. G. § 172, 1. So ἀρνῶν and ἐρίφων.

220. ἕκασται : 'each set,' 'each kind,' not 'each one.' Cp. v. 164. The feminine is preferred, as that is the gender of the majority (μέτασσαι, ἔρσαι).

221. ἔρχατο : (εἶργω) A. § 24, vi. In opposition to the received translation of πρόγονοι, etc. (firstlings . . . middle-born . . . younglings), Giles holds that πρόγονοι means 'males,' lit. 'sires'; μέτασσαι, 'ewes,' lit. 'with lambs at foot' (μετά); ἔρσαι (lit. 'dew-drops'), 'young.' This division accords well with vv. 238, 244, 439.

222. ναῖον : 'were swimming (i.e., filled) with.' The form may either be from ναίω, or a lengthened imperfect from νάω, 'to swim' (according to A. § 3, iv.). For the plural verb with neuter subject, see notes on vv. 109, 184.

223. τετυγμένα : referring to ἄγγεα in v. 222. τοῖς : relative.

224. πρώτισθ' : with αἰνυμένους ἰέναι. The subject of ἰέναι is an implied ἡμᾶς, with which αἰνυμένους agrees. τυρῶν : partitive genitive. Cp. λωτοῖο, v. 93.

227. ὕδωρ : for the case, see G. § 161, and cp. Vergil's *Tyrrhenum navigat aequor*.

228. κέρδιον : A. § 13, ii.

229. εἰ : 'to see if he would.' So in v. 267. Such a usage (found also with *si* in Latin) is really a case of suppression of the apodosis. εἰ δολῇ might also be taken as a simple indirect question depending on ἵδοιμι, which will then (by zeugma, v. 167, n.) bear the double sense of 'see' and 'learn.' G. § 282, 4.

231—286. Polyphemus enters and finds them. Odysseus answers his questions deceitfully.

231. κῆαντες: A. § 20, iii.

233. εἶος: A. § 3, vi. The form εἶως also occurs, v. 376.

234. ποτιδόρπιον (ποτί = πρὸς, δόρπον); 'for his supper,' i.e., either to cook his dinner, or to give light while he was eating. In v. 249 it means actually 'for supper.'

235. ἔθηκεν: 'made,' a frequent Ionic use of τίθημι.

236. ἀπεσσύμεθ': A. § 21, i.

238. μάλ': emphasizing πάντα, 'yea, all.' ὅσος: A. § 4, ii. Cp. τόσσην, v. 243. θύρηφιν: A. § 9, ii.

239. βαθείης ἔκτοθεν αὐλῆς: 'outside in the deep court.' The genitive is one of place (cp. v. 177), common in Homer, especially when, as here, 'two sides or alternative places are contrasted' (Monro). The contrast is between the αὐλῆς (without) and the σπέος (v. 237) within. Some read ἐντοθεν, 'within,' which is far simpler.

240. αἶρας: αἶρω is the older form of αἶρω.

241-2. ἄν . . . ὀχλίσσειαν: a peculiarly Homeric construction, where in Attic Greek the past indicative would be used with ἄν, as the condition (here implied—'if they had tried') is an unfulfilled one, and in past time (G. § 222).

243. ἡλίβατον: best derived from ἥλος, 'erring,' βαίνω, 'go' (Monro). Hence 'with treacherous foothold,' 'sheer,' or 'slippery.'

244. οἷς: accusative plural. A. § 6, ii.

245. ὑπ': with ἦκεν. θρέψας: 'having curdled' it for keeping.

249. πίνειν: expegetetic; cp. πάσασθαι, v. 93. αἰνυμένῳ: with οἱ, 'that he might have it to take and drink.'

250. σπεύσε: σπεύδω with an object-accusative means to 'do busily,' 'busy oneself about.' τὰ ἄργα: 'those tasks of his,' 'this his work.' ἀ = σου.

251. ἀνέκαιε: the preposition implies repetition.

252. κέλευθα: the case expresses the space sailed over (G. § 159 with 161). Cp. ὕδωρ, v. 227, n.

253. τι: adverbial, 'at all.' κατὰ πρῆξιν: 'on business.' ἀλάλῃσθε: A. § 24, iv.

254. ὑπεῖρ: A. § 3, ii. τοί τ': τε with a relative (see v. 1, n.) expresses a 'permanent characteristic' (Monro), but is not translatable. See also the note, v. 26. ἀλώονται: A. § 17, B. iii.

255. παρθέμενοι: A. § 3, viii.

256. φίλον (connected with σῆς): 'own'; here, 'within us.' δεισάντων: best regarded not as absolute, but genitive with ἡτορ, 'of us as we feared.'

259. **τοι** : ethic dative, 'let me tell thee.' Cp. **μοι**, v. 42.

261. **ίεμενοι** : from *ἵεμαι*, 'I strive after,' 'make for,' with lost digamma (distinguish from *ἵημι*, 'I send'; reduplicated, and connected with Latin *sero*). **ἄλλην . . . ἄλλα** : 'far other.' For the case, cp. v. 252.

263. **Ἀτρείδεω** : A. § 7, i. For the patronymic, see G. § 129, 9 (c).

264. **μέγιστον ὑπουράνιον** : 'greatest (*predicate*) under heaven.'

266. **γοῦνα** : A. § 11, i. The accusative belongs either to *κιχανόμενοι* or *ικόμεθ'*. **τά** : 'these.'

267. **εἰ** : cp. v. 229.

268. **δωτίνην** : 'a keep^{er}ake.'

269. **αἰδεῖο** : A. § 17, B. iv. **εἰμεν** : G. § 127, I.

271. **αἰδοίοισιν** : to be treated with *αἰδώς* (r respect). With Greeks, as with many Eastern nations, to eat at a man's board constituted a bond which could only be broken with the foulest shame. The host and his guest were henceforth *ξένοι* (or *ξεῖνοι*), and each was bound to protect the other. It was customary for the host to present his guest, on his departure, with a gift (*ξεῖνήϊον*), apart from his necessary entertainment (*ξεῖνια*). Zeus Xenius was the particular guardian of the rights of *ξένοι*.

273. **εἰς** : G. § 127, I. **εἰλήλουθας** : = Attic *ἐλήλυθας*.

274. **κέλευαι** : A. § 17, B. v. **δεδίδμεν** : cp. A. §§ 24, i. ; 27, ii. (b).

275. **Διός** : for the case, cp. v. 115, n.

277. **πεφιδόιμην** : A. § 21, v. (a). For the mood, see G. § 224.

279. **εἴφ'** : = *εἰπέ*, with the retracted accent under elision. G. § 24, 3. **ἔσχες** : 'didst put in,' generally *προσσχέιν* in this sense.

280. **ἐπ' ἐσχατιῆς** : vaguer and less definite than *ἐπ' ἐσχταιῇ*, v. 182. *ἐπί* with the genitive (of place) signifying 'in the direction of.' **δαείω** : cp. A. § 25, A. i.

283. **ἐνοσίχθων** : 'earth-shaking,' because Poseidon, god of the sea, was believed to cause earthquakes. The word comes from *ἐνόσις* (connected with *ώθεώ*), 'shaking.' Cp. *ἐννοσιγαῖα*.

284. **ὑμῆς** : A. § 14, ii.

285. **ἔνεικεν** : A. § 20, iii.

286. **αἰπύν** : 'sheer,' calls up the idea of falling headlong.

287—335. *The Cyclops devours some of Odysseus' comrades; Odysseus contrives a plan for taking vengeance on him.*

288. **ἐπὶ** : with *ἄλλεν*, 'stretched forth . . . against.'

289. **σὺν . . . δύω** : 'two together'; cp. 311, 429. **σύν** is of course adverbial.

291. **διά** : with *ταμών*, 'in pieces, apart.' **ὠπλίσσατο** : the force of the middle must be rendered in translation : 'prepared *him* his supper,' (G. § 199, 2) ; cp. v. 296.

294. **ἀνεσχέθμεν** : *ἔσχεθον* varies in sense between an aorist and an imperfect, and may be called an 'indeterminate form' (Monro and Leaf), from *ἔχω*, *ἔσχον*.

295. **ὀρόωντες** : A. § 17 B. iii.

297. **ἐπ'** : adverbial, 'thereto.'

298. **διά** : lit. 'right through,' suggesting the Cyclops' length.

299. **τὸν** : object to *οὐτάμεναι*, 301.

300. **ἄσσον** : cp. A. § 13, v.

301. **οὐτάμεναι** : A. § 27, ii. (2).

302. **χείρ'** : i.e., *χειρί*, accent retracted ; G. § 24, 3. Elision of *ι* is rare. **ἐπιμασσάμενος** : (*ἐπιμαίομαι*) 'feeling for it,' viz., the part specified in v. 301. **θυμός** : here 'thought.'

303. **ἄμμες** : A. § 14, i. For the type of condition, see G. § 222. **ἔλεθρον** : cognate accusative. G. § 159. Cp. the English, 'let him die the death.'

308. **κλυτά** : 'far-famed,' 'renowned.' Cp. Latin *inclūtus*.

311. **δ'** : in apodosis, cp. v. 57.

314. **ἐπιθείη** : the subject is indefinite, 'one,' 'a man.' For the optative mood, cp. G. § 224, observing that the apodosis is unexpressed ; e.g., 'as one would do if . . .'

316. **λιπόμην** : notice the middle form with passive signification. Cp. v. 335, *ἐλέγμην*.

317. **εἴ πως** : 'if haply,' like the Latin *si possim*. Cp. v. 229, n. Pallas Athene (Minerva) is Odysseus' patroness, the goddess of skill.

318. **ἦδε** : subject to *φαίvero*, attracted to the gender of the predicate *βουλή*, instead of the usual *τόδε*. Cp. Latin *superas evadere ad auras hic labor, hoc opus est*.

319. **γάρ** : 'now,' explanatory of what follows.

321. **ἔισκομεν ὅσον θ' ἰστόν** : 'we accounted it (lit. likened it) as large as is the mast.' The antecedent *τοσοῦτον* is omitted according to the Greek idiom, and *ὅσος θ' ἰστός* (*ἔστι*) is attracted bodily to the case of the antecedent. Similarly in v. 325, *ὅσον τ' ὄργυιαν* = *τοσοῦτον ὅσα ὄργυια ἔστί*.

322. **ἔεικοσόροιο** : A. § 3, v. Cp. *ἔην*, v. 324.

324. **μῆκος, . . . πάχος** : G. § 160, 1. **εἰσοπάσθαι** : epexegetic ; see v. 3, n.

325. **ὄργυιαν** : v. 321, n. The *ὄργυια*, or cubit, is the span of the outstretched arms.

† 326. ἀποξῦσαι : 'to plane off,' from ξύω, a by-form of ξέω. Others read ἀποξύναι, from δξύνω, 'I make sharp or tapering.'

328. ἄκρον : predicative, 'to a point.'

330. κατὰ σπείους : as we might say, 'down the cave,' towards the interior. κέχυτο : A. § 24. μεγάλη ἤλιθα : adverbs qualifying πολλή. ἤλιθα is from the root of ἄλις, 'enough.'

† 331. πεπαλέσθαι : reduplicated second aorist of πάλλω, 'I shake'; the old reading πεπαλάσθαι, 'to be shaken' (from an assumed παλάζομαι), is unsatisfactory. The MSS. read πεπαλάχθαι (παλάσσω, 'I sprinkle'), which is meaningless here. ἄνωγον : = ἤνωγον. A § 24, viii.

332. τολμήσειεν : for the mood, see G § 244. σύν governs ἐμοί.

333. ἰκάνοι : G. § 232.

334. ἄν κε : the use of both particles serves to make the apodosis more emphatic. For ἤθελον, see G. §§ 222, 226.

335. ἐλέγμην : v. 316, n.

336—412. *The Cyclops is blinded by Odysseus.*

338. ἔκτοθεν αὐλῆς : cp. v. 239.

346. μετὰ χερσίν : 'among (i.e., in) the hands.' G. § 191, vi. 3.

347. τῇ : if connected with τείνω, the word means 'take' (cp. French *tiens*); if with the demonstrative τό, it will mean 'lo,' 'there.' There is a plural τῆτε.

348. τι : untranslatable, generalising οἶον, as ὅστις does ὅς. Cp. v. 11. ἐκεκεύθειν : 'contained,' an imperfect in meaning ; cp. v. 198, n.

349. αὖ : 'again (as I have to other deities).' εἰ : 'to see if'; cp. v. 317, and reference.

350. μάλνεαι : A. § 17, B. v.

351. σχέτλιε : (from σχεῖν, ἔχω) 'holding out,' 'obstinate,' as in v. 494 ; and so 'hard-hearted' generally.

352. πολέων : A. § 11, iii., 'of the many men on earth.' Distinguish from πόλεων (proparoxytone), genitive plural of πόλις.

353. ἔδεκτο : A. § 21, i. The form is also plupf., A. § 24, v. ἥσατο : middle aorist of ἡδομαι, = Attic ἥσθη. The adjective ἄσμενος is really a participle from the same verb.

355. πρόφρων : 'graciously.' It is always used adverbially in Homer. τεόν : A. § 14, ii.

356. χαίρης : G. § 231.

359. ἀπορρώξ : better 'streamlet,' 'offshoot,' than 'sample'; lit. 'something broken off.'

361. ἀφραδίῃσιν : for the case, cp. νηλεί θυμῶ, v. 272, etc. It is an instrumental dative expressing either manner ('through') or circumstance ('with').

362. περί . . . ἤλυθεν : = περιῆλθεν. Κύκλωπα . . . φρένας : the so-called 'accusative of the whole and part,' in which one object-accusative is in a manner *corrected* by a second, the latter being not appositional, but 'a second limiting accusative' (Monro).

364. τοι : = σοι, A. § 14, i.

365. ἐξερέω : A. § 19, ii.

366. Οὔτις : a proper name, with changed accent (not οὔτις) and altered form in the accusative (Οὔτιν for οὔτινα).

367. ἄλλοι : lit. 'the others, all my comrades.' ἄλλος is often well translated 'besides.'

369. ἔδομαι : A. § 25, A. ii. μετά : 'among.' οἷς : ὅς, like Lat. *suis*, which is the same word, is usually reflexive, but occasionally refers to some person other than the subject, as does *suis*.

371. ἦ : 'he said,' A. § 17, A. i.

372. κὰδ . . . ἦρει : tmesis. For κὰδ δέ, see A. § 4, v.

375. ὑπὸ σποδοῦ : for the force of the genitive, cp. v. 141. τὸν μόχλον : 'that bar,' mentioned above. So in v. 378.

377. μοι : ethic, or dative of disadvantage, 'to my hurt.' † ἀναδύη : optative. Some read ἀναδύη. A. § 26, i.

379. ἑὼν : = ὦν. διεφαίνετο : 'glowed,' at a white heat.

380. ἄσσον : A. § 13, v.

† 383. ἀερθεῖς : 'raised aloft.' ἐρεισθείς, 'resting all my weight upon it,' is also read.

384. τρυπῶ : the only place in Homer where the optative occurs in a simile, the subjunctive (without ἄν or κε) being the rule, as in v. 392. In some cases ἄν appears ; e.g., Od. X., v. 216.

385, 386. ὑποσσεύουσιν . . . ἐκάτερθε : 'spin it with a strap, grasping it at either end' (not 'having fastened,' ἄψαντες). While the head shipwright guides and presses on the drill from above, two of his men below pull alternately at a strap wound round it, and so make it revolve. τό : the drill.

388. θερμόν : with αἶμα. τόν : 'the bar.' ἴοντα : 'as it moved.'

389. ἀμφί : adverbial.

390. σφαραγεῦντο : A. § 3, vii. οἱ ῥίζαι : 'its roots'; οἱ is dative, A. § 14, i.

392. βάπτῃ : cp. v. 384, note.

393. τό : viz., the being dipped in cold water. αὔτε : 'again,' introducing the second part (the result) of the process of tempering (φαρμάσσων) iron.

394. μοχλῶ : περί rarely takes a dative in Attic prose.

395. σμερδαλέον μέγα : G. § 159. Cp. μέγαλα, vv. 392, 399.

398. χερσίν : may be taken with ἔρριψεν, but better with ἀλύων, from its position, 'tossing madly with his hands.' ἔο : A. § 14, i.

400. σπήεσσι : A. § 8, iii. (2). δι' ἄκριας : 'along the heights.' The idea of motion is usually more prominent in διά with the accusative. ἄκρις, -ιος, is epic for ἄκρα. For the form, see A. § 6, iii.

401. βοῆς : G. § 171, 2.

402. κήδοι : G. § 243.

403. ἀρημένος : bears the emphasis of the sentence, as a participle often does. The word is formed directly from ἀρή, 'harm. τίπτε : = τίποτε, by syncope of ο.

404. ἀμβροσίην : possibly 'fragrant,' 'balmy,' as Leaf holds, connecting it with the Oriental perfume *amara*, ambergris, 'to which Oriental nations assign miraculous mythical properties.' By 'popular etymology' the word was connected with βροτός, and only applied to divine objects. 'Immortal' is the generally adopted translation. ἄμμε : A. § 14, i. τίθησθα : A. § 17, A. iv., and cp. v. 235, n.

405. ἦ μή τις : ἦ μή express 'an impassioned denial in an interrogative tone' (Monro) ; cp. the English 'surely it is not true?'

406. βίηφιν : A. § 9, i.

408. οὐδὲ : Polyphemos means 'and not by force.' The Cyclopes take Οὔτις for 'no one' οὔτις, and οὐδέ for 'or.'

411. οὐ πῶς ἔστι : 'it is in no way possible.' As his trouble is not of human causing, the Cyclopes conclude that Polyphemos is suffering from some plague sent from heaven.

412. εὔχεο : present imperative in the older form (= Attic εὔχου).

413—479. *Odysseus and his men escape from the cave ; Odysseus reviles the Cyclops.*

413. ἔφην : A. § 21, ii.

414. ὥς : causal, 'because.'

416. ψηλαφόνων : A. § 17, B. iii.

418. εἴ : cp. v. 317, n.

419. ἤλπεν : not 'hoped,' but rather 'deemed.' *Spero* has the same two meanings. νήπιον : the word is formed from νη- (= not) and ἐπ- (= to speak) 'meaning (1) 'speechless,' and hence (2) 'childish,' 'foolish.' Cp. *infans*.

420. ὄχ' : cp. ἔξοχα, v. 551 ; 'much, far, greatly.'

423. ἦεν : A. § 3, v.

424. ἦδε : cp. v. 318.

427. ἀκέων : 'in silence,' either an indeclinable adverb or a participle. συνέργον : A. § 18, iii.

428. τῆς : A. § 12, iii. εἰδώς : cp. v. 189, n.

429. σὺν : adverbial, as in v. 289. φέρεσκεν : observe the repetition implied ; A. § 23.

430. σῶντες : the plural goes naturally with τῷ ἐτέρῳ, as the use of the dual was rarely systematic, even in the earliest Greek.

433. κατὰ . . . λαβών : tmesis. θεσπεσίῳ : from the roots of θεός, 'God,' and εἰπεῖν, 'heaven-spoken,' and so 'wondrous.'

434. ᾧ : depending on ἐχόμην, in its usual middle sense of 'to cling to.' G. § 171, 1.

435. νωλεμέως : 'firmly,' 'unceasingly' ; of doubtful derivation (νή and λείπω ; νή and ὄλεμος, 'perishable' ; or νή and ἐλινύω, 'I cease'). στρεφθείς : 'on my back,' or possibly 'twisting myself into the wool.' τεληότι : A. § 24, iii.

438. νομόνδε : cp. βουλυτόνδε, v. 58 ; σταθμόνδε, v. 451.

439. μέμηκον : i.e., ἐμέμηκον. A. § 24, viii.

440. οὔθατα σφαραγεῦντο : for the plural verb, cp. v. 109, n. ; the idiom is common in Homer with parts of the body, especially with γυῖα, 'limbs.' ἀναξ : 'master,' as in v. 452.

442. ὀρθῶν : i.e., no longer reposing on the ground. ἐσταότων : contracted in Attic Greek to ἐστώτων. G. § 69, NOTE.

443. οἱ : cp. v. 390, n., 'of his fleecy flocks.'

445. ἐμοὶ πυκινὰ φρονέοντι : 'me with my cunning thoughts.' The accusative is cognate ; G. § 159, NOTE 1. στεινόμενος : 'burdened.'

447. πέπον : (not connected with πέπων, 'ripe') 'gentle,' 'tender.' ἔσσυο : A. § 21, i.

448. οὔ τι πάρος . . . ἔρχαι : the present used (as with πάλαι, and Latin iam dudum) of an action here rather customary than one which has continued for a long time (G. 200, NOTE 4). Similarly with νέμει, ἀφικάνεις, λιλαίει, below. Translate, 'ere now thou hast not come . . .' For the verb forms, see A. § 17, B. v. οἴων : genitive of separation (ablatival), 'left behind the sheep.' G. § 174.

449. τέρεν' : 'fresh,' 'swelling with sap.' As a rule it means 'round' (Leaf).

450. μακρὰ βιβάς : 'with long strides' ; G. 159, NOTE 1. ῥοάς : G. § 162.

452. ἑσπέριος : in many expressions of time Greek prefers the adjective to an adverb or its equivalent. Cp. τριταῖος, 'on the third day,' etc.

455. πεφυγμένον : middle participle, A. § 24, ii.

457. εἰπεῖν : epexegetic (v. 3, n.) after ποτιφωνήεις (= προσφωνήεις), 'able to speak to him so as to say.' † For ἤλασκάζει, some read ἤλυσκαζει (= ἀλύσκει). Both words mean 'to avoid,' 'shun.'

† 458. For τῷ, dative, τῶ (an old ablative) is sometimes read ; either may be translated 'in that case,' 'then.' For οἱ, cp. v. 248.

459. θεινομένου : in dependence on ἐγκέφαλος, in spite of οἱ preceding, cp. v. 256, 257, ἡμῶν . . . δεισάντων. † Another reading here is ῥαίοιτο, 'should be dashed.' καὶ δέ : cp. v. 372.

460. κακῶν : G. § 174.

461. τὸν κριόν : i.e., the ram in question. ἔο : cp. v. 398.

462. ἐλθόντες : after beginning thus, as though the main verb would be in the first person plural, the shape of the sentence changes to πρῶτος λυόμεν, forming an *anacoluthon*, or ungrammatical sequence.

464. δημῷ : 'with fat'; observe the accent, and distinguish from δήμῳ, 'with people.'

465. πολλὰ : G. §§ 159, NOTE 1, and 160, 2. περιτροπέοντες : intransitive, 'turning about' to see where Polyphemus was. Some make it transitive, 'driving them (the sheep) together.'

467. τοῖς : those who had perished. στενάχοντο : 'were for mourning,' desiderative imperfect.

468, 469. ἀνά : with νεῦον, 'I nodded to forbid'; the opposite of κατανεύων, v. 490. κλαίειν : best taken with οὐκ εἶων (ἑάω), as the punctuation adopted suggests. Others join it with ἀνά . . . νεῦον.

473. ὅσσον . . . βοήσας : the subject is indefinite and suppressed, as in v. 314, 'as far as one makes himself heard with a shout.' In v. 491 Odysseus is heard from twice as far. ὅσσον, like τόσσον, is an accusative of extension (G. § 161) ; lit. 'as far as one shouts.'

474. κερτομίοισιν : sc. ἐπέεσσιν, 'with cutting, taunting words.'

475. ἄρα : 'so,' 'after all.' ἀνάλκιδος : emphatic with οὐκ.

476. ἔδμεναι : A. § 27, ii. (b). κρατερῇφι βίηφι : A. § 9.

477. κιχήσεσθαι : 'to come home to thee,' 'to find thee out.'

480—525. *The Cyclops hurls a rock at the ship, and speaks with Odysseus.*

480. κηρόθι : -θι locative, 'in his heart'; cp. v. 18.

482. κυανοπρώροιο : 'with dark prow.' κύανος is 'glass stained blue with compounds of copper,' often used to adorn a frieze in the interior of a house, or to embellish a coping (θριγκός). As applied to the colour of a ship's prow, the word can only mean 'dark.'

[483.] interpolated here from v. 540 (q.v.).

485. τήν : sc. νῆα. ἡπειρόνδε : cp. v. 438.

486. χέρσον : cp. ῥόας, γ. 450.
488. παρέξ : cp. v. 116.
489. ἐμβαλέειν κώπης : A. §§ 27, ii. (c) ; 8, i., 'to dash in with their oars.' ὑπὲκ : with φύγοιμεν.
490. κρατί : A. § 11, i.
491. ἄλα πρήσσοντες : 'faring over the sea.' The accusative is one of extension ; G. § 161.
492. προσηύδων : imperfect *de conatu* (i.e., desiderative), 'was fain to . . .' So ἐρήτυον, and cp. στενάχοντο, v. 467.
494. ἐρεθίζεμεν : A. § 27, ii. (a).
496. φάμεν . . . ὀλέσθαι : 'we vowed we had perished,' as in English, we say emphatically, 'we *are* done for,' although the event is still in the future. αὐτόθι : note the elision of ι. Cp. v. 302.
497. φθεγξαμένου : of any sound, even inarticulate. αὐδήσαντος : of speech. τευ : = σοῦ. A. § 14, i. For the conditional sentence, see G. § 222.
498. δοῦρα : A. § 11, i.
501. κεκοτηότι : A. § 24, iii.
502. αἵ : = εἵ. For the conditional sentence, see G. § 223, with NOTE 2.
503. ἄλαωτύν : for the case, cp. v. 12, and G. § 164. Later ἐρέσθαι only rarely takes this construction.
504. φάσθαι : G. § 269. Originally, 'thou shalt be for saying' (see note on v. 3), i.e., 'thou shalt say.'
507. ἦ μάλα δῆ : 'yea in very truth.' με : cp. ῥόας, v. 450. With ικάνει, cp. κιχήσεσθαι, v. 477.
508. ἔσκε : A. § 23. ἡύς : 'good.' ἡύς or εὖς is the old adjective, of which the adverb εὖ is the neuter singular.
509. ἐκέκαστο : from καίνυμαι.
510. Κυκλώπεσσιν : locative dative, 'among the Cyclopes.' κατεγήρα : A. § 21, i.
512. ἁμαρτήσεσθαι : supply the subject ἐμέ. ὀπωπῆς : G. § 171, 1. The preposition ἐξ belongs to χειρῶν.
513. ἐδέγμην : 'expected,' A. § 23, i.
516. ὀφθαλμοῦ : ablative genitive ; G. § 174.
517. παρ . . . θείω : tmesis. For the apocope, see A. § 3, viii. θείω : A. § 25, A. i.
518. πομπήν : governed by ὀτρύνω. δόμεναι : epexegetic, 'that the renowned Earth-shaker may grant it thee.' A. § 27, ii. (b).
519. παῖς : = Attic παῖς. The accent shows the resolution of the diphthong.
520. ἐθέλῃσ' : A. § 25, A. i. ἰήσεται : = ἰάσεται, Attic.

523. αἶ γὰρ . . . δυναίμην : a wish, G. § 251. ψυχῆς . . . αἰῶνος : G. §§ 174, 180.

525. ὥς : 'so surely as.' In οὐδέ the negative is repeated.

526—542. *The Cyclops again hurls a rock at the ship.*

528. κλῦθι : irregular non-thematic imperat. of ἐκλυον ; A. § 21, i. γαιήοχε : 'supporter of the earth' (γαῖα, ἔχω), which was considered to be floating in the sea. κυανοχαῖτα : A. § 5, iii., and cp. the note on v. 482. κύανος here refers to the colour of the sea, Poseidon's domain.

529. εὔχαι : A. § 17, B. v.

530. μή : for the negative see G. § 283, 3.

532. οἱ : A. § 14, i. ἰδέειν : A. § 27, ii. (c).

533. ἐνκτίμενον : passive, 'well-built'; cp. A. § 21, i. ; G. § 162. ἑὸν : 'his own.' Distinguish from ἐήν (= ἦν), 'he was.'

534. ἔλθοι : optative, expressing a wish ; G. § 251. So εὔροι. Join ἀπο-όλειςας, and note retracted accent on ἄπο ; cp. v. 6, n.

538. ἀπέλεθρον : 'measureless,' from ἀ privative and πέλεθρον, later πλέθρον (100 Greek feet). ἴν' : from ἴς (digammated). Cp. the Latin *vini*.

540. ἐδεύησεν : from the same stem as δεῖ, *υ* representing the digamma of the stem. A. § 2, vi.

542. τήν : as in v. 485. χέρσον : not the same as in v. 486, but 'the strand' of the Isle of Goats.

543—566. *They return to the Isle of Goats, and, after resting, journey onwards.*

545. ἔλατ' : A. § 24, vi. ποτιδέγμενοι : A. § 24, v.

550. ἀρνειόν : 'the ram' of v. 432, *fol.*

551. δόσαν : 'gave in chief, when the flocks were parted amongst us.'

552. πᾶσιν : the dative with κρατέω and ἀνέσσω seems originally locative (cp. v. 510). In later Greek they require the genitive ; G. § 171, 3.

553. μηρία : these were portions cut from the thighs, which were then covered with fat and burned. ἱρῶν : A. § 3, vii. For the genitive, cp. vv. 115, 275.

554. ἀπολόιατο : A. § 26, iii.

556. ἦμαρ : cp. v. 161. With vv. 558-560, cp. vv. 168-170 ; with v. 562, cp. v. 178 ; with vv. 563, 564, cp. vv. 103, 104 ; with vv. 565, 566, cp. vv. 62, 63.

HARDER VERBAL FORMS

(Mainly exclusive of those mentioned in the Notes)

IN

ODYSSEY, BOOK IX.



- | | |
|--------------------------|-----------------------------|
| 10 φορέησι, φορέω. | 118 γεγάασιν, γίγνομαι. |
| 12 έπετράπετο, έπιτρέπω. | 126 κάμοιεν, κάμνω. |
| 15 δόσαν, δίδωμι. | 129 περόωσι, περάω. |
| 17 είδετε, οίδα. | 135 άμῶεν, άμάω. |
| 37 ένίσπω, ένέπω. | 149 κελσάσησι, κέλλω. |
| 40 έπραθον, πέρθω. | 151 άποβρίξαντες, άποβρίθω. |
| ώλεσα, όλλυμι. | 185 δέδμητο, δέμω. |
| 44 ήνώγεα, άνωγα. | 190 τέτυκτο, τεύχω. |
| 47 γεγώνευν, γεγωνέω. | 194 έρυσθαι, έρύομαι. |
| 52 παρέστη, παρίστημι. | 196 βήν = έβην, βαίνω. |
| 53 πάθοιμεν, πάσχω. | 206 ήείδη, οίδα. |
| 62 άκαχήμενοι, άχέω. | 212 έμπλήσας, έμπίπλημι. |
| 65 αύσαι, αύω. | 213 όίσατο, οϊομαι. |
| 69 όρώρει, όρνυμι. | 214 έπιοιμένον, έπι-έννυμι. |
| 72 κάθεμεν, καθίημι. | 218 έθεύμεσθα, θεάομαι. |
| 81 άπέωσε, άπωθέω. | 221 έρχατο, εύργω. |
| 86 έλοντο, αίρέω. | 227 έξελάσαντας, έξελαύνω. |
| 88 προΐειν, προίημι. | 231 κήαντες, καίω. |
| 91 міγεν, міγνυμι. | 236 άπεσσύμεθ', άποσεύω. |
| 97 λαθέσθαι, λανθάνω. | 242 όχλίσσειαν, όχλίζω. |
| 107 πεποιθότες, πείθω. | 253 άλάλησθε, άλάομαι. |

- 255 παρθέμενοι, παρατίθημι.
 273 εἰς, εἰμί.
 εἰλήλουθας, ἔρχομαι.
 274 κέλει, κέλομαι.
 δειδόμεν, δίδω.
 277 πεφιδόμην, φείδομαι.
 280 δαείω, *δάω (i. e., διδάσκω).
 283 κατέαξε, κατάγνυμι.
 285 ἔνεικεν, φέρω.
 294 ἀνεσχέθομεν, ἀνέχω.
 301 οὐτάμεναι, οὐτάω.
 321 αὐανθέν, αὐαίνω.
 331 πεπαλέσθαι, πάλλω.
 335 ἐλέγμην, λέγω.
 348 ἐκεκεύθειν, κεύθω.
 353 ἔδεκτο, δέχομαι.
 ἦσατο, ἦδομαι.
 371 ἦ, ἡμί.
 377 ἀναδύη, ἀναδύω.
 384 τρυπῶ, τρυπάω.
 390 σφαραγεῦντο, σφαραγέομαι.
 397 πεφυρμένον, φύρω.
 433 ἐλυσθείς, ἐλύω.
 435 τετληότι, τλάω.
 447 ἔσσυο, σεύω.
 450 βίβας, *βίβημι (βαίνω).
 455 πεφυγμένον, φεύγω.
 476 ἔδμεναι, ἔδω (ἐσθίω).
 501 κεκοτηότι, κοτέω.
 509 ἐκέκαστο, καίνυμαι.
 513 ἐδέγμην, δέχομαι.
 520 ἐθέλησι, ἐθέλω.
 528 κλύθι, κλύω.
 540 ἐδεύησεν, δεῖ.
 545 εἶατο, ἦμαι.
 ποτιδέγμενοι, προσδέχομαι.
 554 ἀπολρίατο, ἀπόλλυμι.

HOMER'S ODYSSEY.

BOOK X.



Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος
χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρη
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5
ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες·
ἐνθ' ὃ γε θυγατέρας πόρεν υἷάσιν εἶναι ἀκοίτις
οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κείται,
κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ 10
ἥματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν
εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσιν.
καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν· 15
καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ἥτεον ἡδὲ κέλευον
πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεῦχε δὲ πομπήν.
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,
ἐνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20
κείνον γὰρ ταμίνην ἀνέμων ποίησε Κρονίων,
ἡμὲν παυέμεναι ἡδ' ὀρνύμεν, ὃν κ' ἐθέλησιν.

νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
 25 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἑόντες·
 30 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τω ἄλλω
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι
 35 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

‘ὦ πόποι, ὥς ὃδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεόν τε πόλιν καὶ γαίαν ἵκηται.
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 40 ληίδος, ἡμεῖς δ' αὖτε ὁμῆν ὁδὸν ἐκτελέσαντες
 σῆκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες·
 καὶ νῦν οἱ τὰδ' ἔδωκε χαριζόμενος φιλότῃτι
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδῶμεθα, ὅττι τὰδ' ἐστίν,
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.’
 45

ὣς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.
 τοὺς δ' αἰψ' ἄρπάξασα φέρειν πόντονδε θύελλα
 κλαίοντας, γαίης ἀπο πατρίδος. αὐτὰρ ἐγὼ γὰρ
 50 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα,
 ἦ ἐπεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
 ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θύελλῃ
 αὐτίς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἐταῖροι.
 55

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δείπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δὲ κίχανον
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἔλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·
 'πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο
 πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν.'

ὧς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 'ἄασάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'

ὧς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν,
 οἱ δ' ἄνεψ' ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·
 'ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
 ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν·
 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἱκάνεις.'

ὧς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.
 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 ἐβδομάτῃ δ' ἰκόμεσθα Δάμου αἰπὺ πτολίεθρον,
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
 ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.

ἔνθα κ' ἄνπνος ἀνῆρ δοιοὺς ἐξήρατο μισθούς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρῃ
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,

ἄκται δὲ προβλήτες ἐναντίαι ἀλλήλησιν
 ἐν στόματι προύχουσιν, ἀραιὴ δ' εἴσοδος ἐστίν, 90
 ἐνθ' οἷ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἐντοσθεν λιμένος κοίλοιο δέδεντο
 πλησῖαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη·
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας.
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσιν ἀνελθών·
 ἐνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσσοντα.
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας, 100
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ἧ περ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην,
 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρενούσῃ, 105
 θυγατέρ' ἰφθίμῃ Δαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἄρτακίην· ἐνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
 οἱ δὲ παριστάμενοι προσεφώνεον ἔκ τ' ἐρέοντο, 110
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ τοῖσιν ἀνάσσοι·
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
 εὖρον, ὅσῃν τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἓνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·
 τῷ δὲ δὺ αἰξάντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοήν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἰφθιμοὶ Δαιστρυγόνες ἄλλοθεν ἄλλος,
 μυρίοι, οὐκ ἄνδρεσσιν ἑοικότες, ἀλλὰ Γίγασιν. 120
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν

βάλλον· ἄφαρ δὲ κακὸς κónαβος κατὰ νῆας ὀρώρειν
ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
ἰχθῦς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.

ὄφρ' οἱ τοὺς ὄλεον λιμένος πολυβενθέος ἐντός, 125
τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.

αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγοιμεν·
οἱ δ' ἅλα πάντες ἀνέρριψαν δείσαντες ὄλεθρον 130
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
Αἰαΐην δ' ἐς νῆσον ἀφίκομεθ'· ἐνθα δ' ἔναιεν 135
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·

ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.
ἐνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140
ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.

ἐνθα τότε ἐκβάντες δύο τ' ἥματα καὶ δύο νύκτας
κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ' Ἡώς,
καὶ τότε ἐγὼν ἐμὸν ἐγχος ἐλὼν καὶ φάσγανον ὄξυ 145
καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.

ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσιν ἀνελθὼν,
καί μοι εἰείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης,
Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150
μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἢ δὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.

ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης

δείπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι.

155

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,
ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἦκεν. ὁ μὲν ποταμόνδε κατήειν ἐκ νομοῦ ὕλης
πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο.

160

τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστὶν μέσα νῶτα
πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν,
καὶ δ' ἔπεσ' ἐν κονίῃσι μακρῶν, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ

165

εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥωπᾶς τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,

βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν

ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πῶς ἦεν ἐπ' ὤμου

170

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.

καὶ δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ

εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἡμᾶρ ἐπέλθῃ·

175

ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,
μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῷ.’

ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο,

ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλδς ἀτρυγέτοιο

θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.

180

αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,

χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.

ὣς τότε μὲν πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα

ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·

ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,

185

δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ἡμος δ' ἡριγένεια φάνη ἰσοδοδάκτυλος Ἥως,

καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
 'κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπη ζόφος οὐδ' ὅπη ἡώς,
 οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν,
 οὐδ' ὅπη ἀννείται· ἀλλὰ φραζώμεθα θᾶσσον,
 εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.
 εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πικνὰ καὶ ὕλην.'
 ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
 Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγοιο.
 κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
 αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
 ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·
 τῶν μὲν ἔγων ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
 κλαῖοντες· κατὰ δ' ἄμμε λίπον γοόοντας ὀπισθεν.
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ·
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέστην.
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες
 σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,

Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
 ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν,
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε·

225

‘ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἢ θεὸς ἢ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.’

ὣς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.

ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

230

καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖησιν ἔποντο·

Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.

εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,

ἐν δέ σφιν τυρόν τε καὶ ἄλφιστα καὶ μέλι χλωρὸν

οἶνω Πραμνεῖω ἐκύκα· ἀνέμισγε δὲ σίτῳ

235

φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

ῥάβδῳ πεπληγυῖα κατὰ συφείοισιν ἔεργνυ.

οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε

καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὥς τὸ πάρος περ.

240

ὣς οἱ μὲν κλαίοντες ἔέρχατο, τοῖσι δὲ Κίρκη

πάρ ρ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανείης

ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν·

Εὐρύλοχος δ' αἰψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν

ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον.

245

οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἰέμενός περ,

κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὅσσε

δακρυόφιν πίμπλαντο, γόον δ' ὤϊετο θυμός.

ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,

καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον·

250

‘ἦομεν, ὥς ἐκέλευες, ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·

εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ

ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.

ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' αἶδεν
ἢ θεὸς ἢ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες· 255

ἢ δ' αἶψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.
οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον· 260

ὥς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἅψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων,
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 265
'μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
οἶδα γάρ, ὥς οὔτ' αὐτὸς ἐλεύσεται οὔτε τιν' ἄλλον
ἄξις σὼν ἐτάρων. ἀλλὰ ξὺν τοῖσδεσι θᾶσσον
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμᾶρ.'

ὥς ἔφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον· 270
'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'

ὥς εἰπὼν παρὰ νηὸς ἀνήμιον ἠδὲ θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275
Κίρκης ἰξέσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ εἰκώς,
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη·
ἐν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν· 280
'πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου αἰδρις ἐών· ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
ἔρχεται ὥς τε σύες πυκινοὺς κευθμῶνας ἔχοντες.
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ', ἔνθα περ ἄλλοι. 285
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω.

τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἦμαρ.

πάντα δέ τοι ἐρέω ὀλοφώια δῆνεα Κίρκης.

τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτω.

290

ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει

φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.

ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,

δὴ τότε σὺ ξίφος ὅξυν ἐρυσσάμενος παρὰ μηροῦ

Κίρκῃ ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων.

295

ἢ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·

ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,

ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·

ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι,

μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,

300

μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ·

ὥς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης

ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξεν.

ρίξῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν

305

ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον

νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης

ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·

310

ἔνθα στὰς ἐβόησα, θεὰ δέ μοι ἔκλυεν αὐδῆς.

ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὥϊξε φαεινὰς

καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.

εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου

καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·

315

τεῦχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,

ἐν δέ τε φάρμακον ἦκε κακὰ φρονέουσ' ἐνὶ θυμῷ.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξεν,

ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

‘ ἔρχεο νῦν συμφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320
ὥς φάτ’, ἐγὼ δ’ ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπήϊξα, ὥς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καί μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
‘ τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες; 325
θαυμά μ’ ἔχει, ὥς οὐ τι πιὼν τάδε φάρμακ’ ἐθέλχθης·
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
ὅς κε πῖῃ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.
σοὶ δέ τις ἐν στήθεσσι νύκλῃ νόος ἐστίν.

ἡ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ 330
φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργεῖφόντης
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἄλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θέο, νῶϊ δ’ ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότῃτι πεποιθόμεν ἀλλήλοισιν.’ 335

ὥς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἡπιον εἶναι,
ἡ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις 340
εἰς θάλαμόν τ’ ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θήῃς.
οὐδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίῃς γε, θεά, μέγαν ὄρκον ὀμόσσαι,
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλοι.’

ὥς ἐφάμην, ἡ δ’ αὐτίκ’ ἀπώμνυνε, ὥς ἐκέλευον. 345
αὐτὰρ ἐπεὶ ῥ’ ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἳ οἱ δῶμα κάτα δρήσταιραι ἔασιν·
γίγνονται δ’ ἄρα ταί γ’ ἐκ τε κρηνέων ἀπὸ τ’ ἀλσέων 350
ἐκ θ’ ἱερῶν ποταμῶν, οἳ τ’ εἰς ἅλαδε προρέουσιν.
τάων ἡ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ

- πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἢ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
 ἢ δὲ τρίτῃ κρητῆρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἢ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιεν
 πολλὸν ὑπὸ τρίποδι μεγάλῳ, ἰαίνεται δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ξέσσεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνίων.
 αὐτὰρ ἐπεὶ λουῖσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροήλου
 καλοῦ δαιδαλέου, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα χαριζομένη παρεόντων·
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἦμην ἄλλο φρονέων, κακὰ δ' ὅσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 ' τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξαι ἴσος ἀναύδῳ,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος ;
 ἦ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ 380
 δειδόμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
- ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ' ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναίσιμος εἶη,
 πρὶν τλαίῃ πάσσασθαι ἐδητύος ἡδὲ ποτῆτος,
 πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι ; 385

ἄλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἔν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.'

ὣς ἐφάμην, Κίρκη δὲ διέκ μεγάροιο βεβήκειν
 ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέωξε συφειοῦ,
 ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννέωροισιν. 390

οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.
 τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσεν
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη.
 ἄνδρες δ' ἅψ ἐγένοντο, νεώτεροι ἢ πάρος ἦσαν, 395
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.

ἔγνωσαν δέ μ' ἐκεῖνοι ἔφυν τ' ἐν χερσὶν ἕκαστος.
 πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε· θεὰ δ' ἐλέαιρε καὶ αὐτή.
 ἡ δέ μεν ἄγχι σταῖσα προσηύδα δῖα θεάων· 400

‘διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσατε ἠπειρόνδε,
 κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα·
 αὐτὸς δ' ἅψ ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 εὖρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἴκτρ' ὀλοφυρομένους θαλερὸν κατὰ δάκρυ χέοντας.
 ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται·

πᾶσαι ἅμα σκαίρουσιν ἐναντίαι, οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσιν
 μητέρας· ὥς ἐμ' ἐκεῖνοι, ἐπεὶ ἴδον ὀφθαλμοῖσιν,
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
 ὥς ἔμεν, ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐτὴν
 τρηχεῖης Ἰθάκης, ἵνα τε τράφεν ἡδὲ γέγοντο.
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων

‘σοὶ μὲν νοστήσαντι, διοτρεφές, ὧς ἐχάρημεν,
ὥς εἴ τ’ εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· 420
ἀλλ’ ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

ὧς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·
‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,
κτήματα δ’ ἐν σπῆεσσι πελάσσομεν ὅπλα τε πάντα·
αἵ τοι δ’ ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεσθαι, 425
ὄφρα ἴδῃθ’ ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

ὧς ἐφάμην, οἱ δ’ ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα· 430
‘ἂ δειλοί, πόσ’ ἵμεν; τί κακῶν ἱμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας
ἦ σὺς ἦ ἢ λύκους ποιήσεται ἦ ἢ λέοντας,
οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
ὥς περ Κύκλωψ ἔρξ’, ὅτε οἱ μέσσαυλον ἵκοντο 435
ἡμέτεροι ἔταροι, σὺν δ’ ὁ θρασὺς εἶπετ’ Ὀδυσσεύς·
τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν ὄλοντο.’

ὧς ἔφατ’, αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι 440
καὶ πηῶ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ’ ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
‘διογενές, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῖν δ’ ἠγεμόνευ’ ἱερὰ πρὸς δώματα Κίρκης.’ 445

ὧς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ’ ἔπετ’· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπῆν.

τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, 450
ἀμφὶ δ’ ἄρα χλαίνας οὐλας βάλεν ἠδὲ χιτῶνας·

δαινυμένους δ' ἐν πάντα ἐφεύρομεν ἐν μεγάροισιν.
οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μεν ἄγχι στᾶσα προσηύδα δῖα θεάων· 455

‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ
ἡμὲν ὅσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἰχθυόεντι,
ἡδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου·

ἀλλ’ ἄγετ’ ἰσθίετε βρώμην καὶ πίνετε οἶνον, 460

εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν
τρηχείης Ἰθάκης. νῦν δ’ ἀσκελέες καὶ ἄθυμοι,
αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδέ ποθ’ ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέπασθε.’

465

ὣς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὧραι
μηνῶν φθινύντων, περὶ δ’ ἡματα μακρὰ τελέσθη,

470

καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·
‘δαιμόνι’, ἦδη νῦν μιμνήσκεο πατρίδος αἴης,
εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι
οἶκον ἐς ὑπόροφον καὶ σῆν ἐς πατρίδα γαῖαν.’

ὣς ἔφαν, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ. 475

ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ’ ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.

αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·

480

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν, ἣν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἦδη,

- ἦδ' ἄλλων ἐτάρων, οἳ μιν φθινύθουσι φίλον κῆρ 485
 ἄμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.
 ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μηκέτι νῦν ἀέκοντες ἔμῳ ἐνὶ μίμνετε οἴκῳ.
 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490
 εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίου,
 μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσιν·
 τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια,
 οἷῳ πεπνῦσθαι, τοὶ δὲ σκιαὶ αἴσσουσιν.' 495
 ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
 κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ
 ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
 καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπον· 500
 'ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
 εἰς Ἄιδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.
 ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505
 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.
 ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,
 ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,
 μακραί τ' αἵγειροι καὶ ἰτέαι ὠλεσίκαρποι, 510
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
 αὐτὸς δ' εἰς Ἀΐδew ἰέναι δόμον εὐρώεντα.
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
 πέτρῃ τε ξύνεσις τε δῶν ποταμῶν ἐριδούπων· 515
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,

ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερυσέμεν οἴῳ
 παμμέλαν', ὅς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὴν εὐχῇσι λίσση κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἶν ἀρνεῖον ῥέξειν θῆλύν τε μέλαιναν
 εἰς ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰ
 ψυχὰς ἐλεύσονται νεκύων κατατεθνηώτων. 530
 δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατὰκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ 535
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 540
 ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυνθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν·
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἐννυτο νύμφῃ,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
 καλὴν χρυσεῖν, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὥτρυνον ἐταίρους
 μειλιχίοις ἐπέεσσι παραῤσταδὸν ἄνδρα ἕκαστον·
 'μηκέτι νῦν εὐδοντες ἄωτέϊτε γλυκὺν ὕπνον,
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'
 ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 550

οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην

ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσιν ἀρηρώς·

ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,

ψύχεος ἱμείρων, κατελέξατο οἶνοβαρείων.

555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας

ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν

ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,

ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν

ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθεν.

560

ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·

‘ φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν

ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη,

εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,

ψυχῇ χρησομένους Θηβαίου Τειρεσίαο·

565

ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ·

ἐξόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·

ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

ἀλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης

ἵομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες,

570

τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ

ἄρνειὸν κατέδησεν οἶν θῆλύν τε μέλαιναν,

ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κiónτα;

HOMER, ODYSSEY X.

NOTES.

A. refers to the Appendix on the Homeric Dialect.

G. to Goodwin's *School Greek Grammar*.

† marks a variant reading.

N.B. Homeric forms not explained in the notes will be found (or similar forms) in the Appendix.

1 – 76. *Odysseus and his company are entertained at the Æolian isle, and are sent homewards. Through folly they are driven back to the isle.*

1. Αἰολίην νῆσον : identified later with Strongyle (*Stromboli*), the volcano of the Lipari isles, N. of Sicily ; but such identification is impossible where the whole story is fabulous.

2. Ἰπποτάδης : G. § 129, 9 (a).

3. τε : generalising and untranslatable, often with δέ ; cp. IX., 26, n. μιν πέρι : cp. IX., 6, n ; supply ἐστίν.

4. ἀναδέδρομε : 'runs up.' 'The perfect expresses a lasting condition or attitude' (Monro).

5. τοῦ : gen. of origin (ablatival) with γενάασιν (A. § 16, ii.). See G. § 169, 1. For the Homeric usages of the article, see IX., 1, n.

6. ἠβώνοντες : A. § 17, B. iii. υἱέες : A. § 11, i. Cp. υἱάσιν, v. 7.

7. πόρεν : = ἔπορεν. A. § 18, i. ἀκοίτις : A. § 6, ii.

10. αὐλῇ : locatival, 'yea, in the courtyard.' αὐλή (nom.) is a better reading, δῶμα being then object of περιστεναχίζεται, 'about the house echoes the courtyard' ; or, again, αὐλῶ, 'with the flute.'

11. ἡματα νύκτας : G. § 161. Cp. μῆνα, v. 14. αἰδοίης : A. § 8, i.

12. τρητοῖσι : 'pierced to receive ornamental plates' (Leaf). Other explanations are 'jointed,' and 'pierced for cords to support the bedding.' λέχουσιν : A. § 8, iii. (2).

13. καὶ μὲν : = later καὶ μὴν, 'lo !' πόλιν : G. § 162.

14. φίλει : = ἐφίλει, as the accent shows. Sc. Αἴολος.

16. κατέλεξα : 'recounted.'

18. πεμπέμεν : A. § 27, ii. (α). πέμπειν and πομπή are often used of sending a man on his way. οὐδὲ : 'even he did not,' in antithesis to καὶ ἐγών. The main clause (apodosis) begins with οὐδέ.

19. μ' : = μοι, a rare elision. βοὸς : genitive of material, 'made from an ox,' i.e., 'of ox-hide.' ἐννεώροιο : 'of nine seasons,' i.e., 'full-grown'; nine being the full round number in Homer. Others translate 'young.'

20. βυκτάων : A. § 7, i. (2).

22. ἤμὲν . . . ἤδὲ : 'either . . . or.' For the forms πανέμεναι and ὀρνύμεν, see A. § 27, ii. ὅν κ' ἐθέλησιν : G. § 233 ; A. § 25, A. i.

24. παραπνεύση : note the force of παρά, 'slipping by' the opening. With the subjunctive after a historic tense, cp. IX., 102.

25. πνοιήν : A. § 3, iv. προέηκεν : A. § 3, v. ἀῆναι : epexegetic. See note on IX., 3.

26. αὐτούς : 'ourselves'; and so in v. 27, αὐτῶν = 'our own.' αὐτός in Homer is nearly always emphatic (= *ipse*). οὐδ' ἄρ' : IX., 64, n.

27. ἐκτελείειν : A. § 19, iii.

28. ὁμῶς : observe accent, 'alike'; distinguish from ὅμως, 'nevertheless.' πλέομεν : cp. πόρεν, v. 7. There is no historic present (G. § 200, NOTE 1) in Homer.

29. τῇ δεκάτῃ : IX., 83, n. Cp. our phrases 'on the tenth,' etc.

30. πυρπολέοντας : '(men) tending the beacon-fires,' possibly shepherds about their watch-fire.

31. ἐπήλυθε : A. § 3, vii. κεκμηῶτα : A. § 24, iii.

32. πόδα νηὸς ἐνώμων : 'was guiding the vessel's sheet.' The sheet is the rope, fastened to the outer foot of the sail, by which it is hauled taut or let go. τῷ : = τινί. Note the accentuation.

† 36. Αἰόλου : with this reading, the penultimate syllable must be scanned long before λ. There is an emendation Αἰόλοο (A. § 7, ii.), where the final syllable must be lengthened before μ. Ἱπποτάδαο : A. § 7, i.

37. εἵπεσκεν : cp. A. § 23.

38. ὦς : exclamatory, 'how !'

39. ὅτεων . . . ἵκηται : the epic writers do not yet regard the presence of ἄν in such 'conditional relative' sentences as necessary (G. § 234), but such a construction is exceedingly rare in Attic Greek. For ὅτεων, see A. § 14, iv.

41. ληίδος : genitive of material dependent on κειμήλια.

42. σύν : 'along with us,' adverbially; or by tmesis with ἔχοντες, 'holding together,' as empty.

43. φιλότητι : instrumental, 'through friendship.'
44. ιδώμεθα : G. § 253. ὅτι : A. § 14, iv.
45. ὅσος τις : τις makes ὅσος indefinite, but is scarcely translatable by '-soever.' Cp. IX., 11, τοῦτό τι, 'this kind of thing.'
46. ὥς : IX., 31, n. νίκησεν : intransitive, 'prevailed.' ἑταίρων : with βουλή.
48. πόντονδε : cp. IX., 58, n.
50. ἐγρόμενος : A. § 21, iii. ἀμύμονα : connected with μέμφομαι.
51. ἀποφθίμην : A. § 26, i. ἡὲ . . . ἦ : cp. IX., 175. πεσὼν : πίπτω often represents the passive of βάλλω, as ἀποθνήσκω that of ἀποκτείνω, and εὖ πάσχω that of εὖ ποιέω ; e.g., οἱ ἐκπεσόντες, 'the exiles.' ἀκέων : IX., 427.
53. καλυψάμενος : observe the force of the middle, 'having covered my head.'
55. δ' : cp. IX., 57.
- 56-8. Cp. IX., 85-87.
59. ὀπασσάμενος : 'getting myself a companion' (ὀπαδός). For the force of the middle, see G. § 199, 2, and compare ὀπάσσας, v. 102. See also A. § 20, i.
60. Αἰόλου : cp. v. 36, n.
61. ἦ . . . οἷσι : A. § 14, ii.
64. τοι : A. § 14, i. ; and see IX., 14, n. ἔχραε : second aorist of χαράω (χράω).
65. ἦ μὲν : = Attic ἦ μὴν in oaths and vows, 'verily.' ἐνδυκέως : (connected with *duc-o*) 'attractively,' 'fittingly' ; cp. v. 450.
67. κῆρ : G. § 160.
68. ἄσαν : 'were my ruin,' 'injured me.'
69. ἀλλ' : with an imperative often = 'nay,' or 'come !'
71. ἄνεω : 'silent.' For the declension of the word, see G. § 42, only this form (nom. pl.), and the adv. ἄνεω, are found.
72. ἐλέγχιστε : A. § 13, ii.
73. κομιζέμεν : A. § 27, ii. (α).
75. τόδ' ἰκάνεις : 'thou comest thus,' τόδε representing a cognate accusative, 'this coming.' Cp. G. § 159, with NOTE 1 for βαρέα (v. 76).
- 77—132. *Eleven ships with their crews perish at the hands of the Laestrygonians.*
77. Cp. IX., 62.
79. ματίη : 'by reason of or for our foolishness.' πομπή : 'home-bringing,' i.e., a favourable wind to carry them home.

81. Λάμμου: the king of the Læstrygonians, whom the later Greeks located in Sicily.

82. ποιμένα ποιμήν: *i.e.*, a 'shepherd' driving in his flock at the close of day meets a 'herdsman' driving out his cattle, because the day breaks immediately after sunset (doubtless a trader's story of a northern country where, in some months, is no real night).

83. ὑπακούει: 'gives ear to,' implying 'answers.' The verb often means 'to answer at the door.'

84. ἄνπνος: *i.e.*, if he could go without sleep, there was no darkness to compel him to be idle for a while. ἐξήρατο: 1 aor. from ἐξάρνυμαι, 'to win.' Others say 1 aor. middle from ἐξάιρω.

86. Merry well points out that the poet considers the sun's path to resemble a chariot-course from east to west, where the turning-point, Telepylus, is situated; so that the only interval of darkness is when the sun is just turning round Telepylus. He adds, 'we are after all only dealing with a fairy story.'

88. ἡλίβατος: cp. IX., 243. τετύχηκε: (τυγχάνω) not to be pressed in meaning; virtually 'is,' or 'stretches.'

91. ἐνθ': the main clause begins here. ἔχον: (= εἶχον), 'put in'; more commonly προσσχέιν in this sense. ἀμφιελίσσας: cp. IX., 64.

92. κόλλοιο: A. § 7, ii.

94. ἀμφὶ: adverbial.

95. σχέθον: 'moored,' implying the result of the continuous action expressed by the imperfect ἔχον, v. 91. οἶος: IX., 160, n.

96. αὐτοῦ: 'there,' 'on the spot.'

98. ἔργα: *i.e.*, neither ploughed lands nor vineyards and oliveyards.

100-2. Cp. IX., 88-90.

103. ἴσαν . . . ὁδόν: 'went along the track,' an accusative on the analogy of that with a transitive verb. Cp. v. 75, and IX., 227, n.

104. ἄστυδε: IX., 58, n.

105. ξύμβληντο: A. § 21, i.

107. κατεβήσετο: A. § 20, iv.

108. φέρεσκον: A. § 23.

110. εἶη: see G. § 243. So ἀνάσσοι. † τοῖσιν: to be explained as a contraction for τέοισιν (= τίσιν), cp. A. § 14, iv. οἶσιν is also read, repeating ὅς τις in the dependent question. For the case, see IX., 552.

111. ἐπέφραδεν: A. § 21, v. (α).

112. τήν δέ: δέ in apodosis, cp. IX., 57. τήν is 'that wife of his.'

113. ὄσην τ' . . . κορυφήν: = τοσαύτην ὄση τ' ἐστὶν ὄρεος κορυφή; cp. IX., 321, n. Join κατά with ἔστυγον.

114. Ἀντιφατῆα : accusative, like that of βασιλεύς. A. § 10, ii. The noun is of variable declension, but the nominative is Ἀντιφάτης.

116. ὠπλίσσατο : cp. IX., 291.

119. φοίτων : = ἐφοίτων, imperfect.

120. μυρίοι : observe the accent, G. § 77, 2, NOTE 2.

122. ὀρώρειν : cp. A. § 24, vii.

124. φέροντο : sc. Λαιστρυγόνες. Note the force of the middle. G. § 199, 2.

127. τῷ : instrumental, 'therewith.' κυανοπώροιο : cp. IX., 482.

129. cp. IX., 489.

132. αὐτόθ' : IX., 496, and cp. IX., 18, n.

133—197. *They land at Ææa, the island of Circe. Odysseus kills a stag, and all feast and rest.*

133, 134. Cp. IX., 62, 63.

135. Αἰαίην : an adjective, 'Ææan,' or 'of Ææa.' The usual story makes Æetes dwell in Colchis, on the Black Sea. The Romans put Circe's isle off the coast of Latium, where, when joined afterwards to the mainland, it became the promontory of Circeii.

137. ὀλοόφρονος : Æetes, in legend, was father of Medea, and himself a sorcerer. For the genitive, cp. v. 36.

138. ἐκγεγάτην : A. § 16, ii. Ἡελίοιο : cp. τοῦ, v. 5.

140. κατηγαγόμεσθα : 'put to land,' because the shore, when one stands upon it, seems lower than the sea. Similarly ἀνάγεσθαι = 'to put to sea.'

142-4. Cp. IX., 74-76.

146. ἀνήιον : = ἀνῆιν (imperf. ἀνειμι).

147. εἴ πως . . . ἴδοιμι : cp. IX., 317, n. ἔργα : cp. v. 98.

149. εἰσατο : A. § 3, v.

152. ἐλθεῖν ἡδὲ πυθέσθαι : dependent on μερμήριξα, 'I pondered *with a view to* going and making inquiry.' For the infinitive, cp. IX., 3, n. So πυθέσθαι, v. 155. αἴθοπα : generally regarded as 'gleaming,' on account of the fire below, or possibly in the sunlight. Rutherford, however, translates it 'black,' as produced by fire, comparing the name *Althlopes*.

153. δοάσσατο : 1 aor. middle, 'seemed.' The root is δεϛ, seen in δῆλος (cp. εὐδείελος, IX., 21), whence also an imperfect δέατο or δόατο. κέρδιον : A. § 13, ii.

154. ἐλθόντ' : accusative, sc. με. It might also be dative, agreeing with μοι.

155. δόμεναι . . . προέμεν : = δοῦναι . . . προεῖναι. A. § 27, ii. (b).
 156. ἦα : = ἦν.
 158. ὑψίκερων : G. § 22, NOTE 2.
 159. κατήιεν : cp. ἀνήιον, v. 146.
 160. πióμενος : cp. A. § 19, vii. δῆ : 'verily,' or perhaps 'already.' Cp. IX., 59. ἔχεν : = κατέλχεν, 'oppressed.'
 161. μέσα νῶτα : accusative of limitation ('whole and part'), defining τὸν more nearly ; cp. IX., 362, n.
 163. καδ δ' : cp. A. § 4, v. So in v. 172. μακόν : cp. A. § 21, iii.
 165. αἶθι : 'there,' 'on the spot' ; cp. αὐτόθι. αὐθι meaning 'again' is not Homeric.
 166. εἵασ' : G. § 104.
 167. ὅσον τ' ὄργυιαν : = τοσοῦτον ὅση τ' ἐστὶν ὄργυια. Cp. v. 113, n. ἀμφοτέρωθεν : 'from end to end.'
 170. ἦεν : A. § 4, v. πως : G. § 87.
 171. χειρὶ . . . ἑτέρῃ : 'with *but* one hand.'
 172, 173. ἐταίρους . . . ἄνδρα ἕκαστον : accusative of 'whole and part,' the latter words explaining more closely the first accusative. Cp. IX., 362.
 175. πρὶν . . . ἐπέλθῃ : in Attic ἂν would be necessary ; G. § 240.
 176. ὄφρα : sc. ἐστί.
 177. μνησόμεθα : 1 aor. subjunctive ; A. § 25, A. i. See G. § 253.
 179. ἐκ . . . καλυψάμενοι : tmesis. Cp. v. 53, n. ἀπρυνγέτοιο : beside the common interpretation, 'unharvested,' another explanation is 'unwearied' (ἀ privative, and τρύω).
 181. τάρπησαν : A. § 22, ii.
 182. χεῖρας νυψάμενοι : with a view to prayer and sacrifice.
 183-7. Cp. IX., 556-560.
 188. Cp. IX., 171.
 189. κέκλυτε : A. § 24, iii. μεν . . . μύθων : the second genitive (G. § 171, 2) defines the first more nearly, 'list to me, that is, to my words.'
 190. ἴδμεν : A. § 4, iii. ζόφος : 'the west,' as being the region of darkness.
 191. 'All that Odysseus means is that he has not the least idea where they are' (Merry). εἶσ' : present in force.
 192. ἀννέϊται : = ἀνανέεται, A. § 4, v. The form may be a future here ; A. § 19, iii.
 195. ἐστεφάνωνται : 'is set as a wreath,'
 196. μέσση : cp. A. § 4, ii.

198—260. *Half of Odysseus' company enter Circe's house, and are transformed into swine, Eurylochus alone returning.*

198. τοῖσιν : G. § 184, 3.

200. μεγάλητορος : here in a bad sense, 'presumptuous.'

202. ἀλλὰ . . . γὰρ : 'after all indeed.' πρῆξις : cp. IX., 253. Here the meaning is 'profit,' 'avail'; cp. χρήματα πρᾶσσειν = 'to exact money.'

203. δίχα : 'into two parties.'

204. ὕπασσα : v. 102.

208. βῆ δ' ἰέναι : 'hied him to go'; ἰέναι epexegetic ('for going').

209. ἄμμε : A. § 14, i. κατὰ : with λίπον. γοοῶντες : A. § 17, B. iii.

211. ξεστοῖσιν λάεσσι : with τετυγμένα, instrumental dative. For the form λάεσσι, see A. § 11, i. περισκέπτῳ : 'with open view,' lit. 'seeing all round' (περὶ, σκέπτομαι). Another rendering is 'sheltered' (περὶ, σκέπω).

212. μιν : must refer to δώματα (v. 210), regarded as one idea (= δόμον), if, as is commonly said, μιν is never plural in Homer. See IX., 120, n.

215. ἀνέσταν : cp. A. § 21, ii.

216. ὥς ὅτ' ἄν . . . σαίνωσ' : for the subjunctive, cp. IX., 384, 392. Notice the use of ἄν. ἀνακτα : 'master,' as in IX., 452.

217. μειλίγματα θυμοῦ : 'sops for their appetite or desire.' The genitive is objective.

218. ἀμφὶ : with σαῖνον, as the accent (IX., 6, n.) shows.

222. ἐποιχομένης : 'singing as she fared to and fro before.' ἄμβροτον : cp. IX., 404, n. ἱστὸν : the warp or web fastened to the weaver's beam, across which the woof was passed by the shuttle.

223. ἔργα πέλονται : for the plural verb, cp. IX., 109, n. πελόνται is not unfrequent with a neut. plur. nom.

225. κήδιστος : A. § 13, ii.

227. ἀοιδιάει : A. § 17, B. iii. καλὸν : G. § 159, NOTE 1. ἀμφιμέμυκεν : A. § 24, viii. Cp. ἀναδέδρομε, v. 4, n.

229. καλεῦντες : A. § 3, vii.

231. κάλει : cp. φέλει, v. 14. αἰδρείησιν : causal, 'in their folly' (lit. 'by reason of').

233. κλισμούς : only differing from θρόνους in having a lower seat.

234. ἐν . . . ἐκύκα : 'mixed in a cup.' The 'mess' is called κυκεῶν in v. 290.

235. Πραμνείῳ : there was a Mt. Pramnon in the island of Icarus, and other places of the same name in Lesbos and near Ephesus. Translate 'in Pramnian wine' (local dative).

236. λαθόλατο : A. § 26, iii. αἷης : G. § 171, 2.

238. κατὰ : with ἐέργνυ, by tmesis. See A. § 18, iii.

241. ἐέρχατο : A. §§ 24, vi. ; and 18, iii.

243. ἔδμεναι : cp. πάσασθαι, IX., 93, n.

245. ἐρέων : A. § 19, ii. ἀδευκέα : 'piteous.' The word is connected with *duco* (i.e., 'not attractive'). Cp. ἐνδυκέως, v. 65.

246. ἰέμενος : see IX., 261, n.

247. κῆρ : cp. v. 67. οἱ : cp. IX., 443, n.

248. δακρυόφιν : A. § 9, iii.

249. ἀγασσάμεθ' ἐξερέοντες : the emphasis is on the participle, not (as is more usual) on the finite verb, 'made inquiry, marvelling the while.'

260. δὲ : a striking instance of parataxis, i.e., the clause, though grammatically co-ordinate with, is in sense subordinate to, what precedes : trans., 'though.' So in vv. 227, 273.

261—306. *Odysseus sets out and is met by Hermes, who gives him a charm.*

261. ἀργυρόηλον : the ἥλοι are variously explained as ornamental studs or knobs, or better as nails fastening the blade to the handle.

262. τόξα : in the plural, 'bow and arrows.' ἀμφὶ repeats περὶ . . . βαλόμεν.

263. ἡνώγεα : A. § 24, vii. αὐτὴν ὁδὸν : 'the same road,' later τὴν αὐτὴν ὁδόν. Contrast ὁδὸν αὐτὴν (v. 158), 'my very way.'

264. γούνων : A. § 11, i. ; genitive with a verb of 'catching hold of,' G. § 171, 1. With ἀμφοτέρῃσι sc. χερσί, as usual.

267. ἐλεύσεαι : A. § 17, B. v. τιν' ἄλλον : 'any beside'; cp. IX., 367.

268. τοῖσδεσι : sometimes τοῖσδεσσι, the -δε being made susceptible of declension. A. § 14, v.

269. ἀλύξαιμεν : G. § 226, 2.

273. εἴμι : with future force. Cp. the vulgar, 'I am off' = 'I shall go.' ἔπλετο : A. § 21, iii.

275. ἱερὰς : cp. IX., 56, n. So below, v. 351, ἱερῶν ποταμῶν.

277. χρυσόρραπισ : a wand or staff later was called κηρύκειον (*caduceus*), a herald's staff with two twining serpents.

279. χαριεστάτη : 'at its fairest.'

280. ἐν . . . μοι φῦ χερσί: 'clasped tight my hand,' lit. 'grew on to my hand.'

281. ἔρχεαι: A. § 17, B. v.

282. ἐνὶ Κίρκης: 'in Circe's house,' a common ellipse, also found with εἰς, e.g., εἰς "Αἰδοῦ (*passim*). Cp. in Latin, *ad Spei* (*templum*).

284. φημι: 'I deem'; cp. *infra*, v. 562, and see IX., 5, n.

285. μενέεις: A. § 19, ii.

287. τῇ: cp. IX., 347.

288. ἔρχεν: A. § 17, B. v. ἀλάλκησιν: A. § 25, A. i. The subjunctive with κε has here the force of an emphatic future. κρατὸς: ablative genitive, 'from thy head.' Distinguish (τὸ) κρᾶτος and (τοῦ) κρᾶτός.

290. κυκῶ: shortened accusative, = κυκέωνα. ἐν: an adverb; or, reading ἔν, with βαλέει (A. § 19, ii.), 'shall cast in.'

292. ἐρέω δὲ ἕκαστα: περὶ οὗ, 'of which,' would be naturally expected, but Homer rarely has a second relative clause if the case of the relative itself would have to be altered.

293. κεν . . . ἐλάσῃ: 'shall strike'; G. § 232, 3.

295. ἐπαΐξαι: G. § 269. So below, ἀπανήνασθαι, κέλεσθαι. κτάμεναι: A. § 27, ii. (b).

297. μήκετ': the usual imperative negative. Cp. v. 295, n.

298. κομίσσῃ: A. § 20, i.; so ὁμύσσαι (v. 299).

299. ὄρκον: the 'great oath of the gods' was by the Styx, the river of the nether world.

301. θῆῃ: A. § 25, i. Some editions write θείῃ. Cp. v. 341.

302. ἀργεῖφόντης: 'the swift-appearing god' (ἄργος, 'bright,' 'swift,' root φαν, in φαίνω). The explanation, 'slayer of Argos,' refers to a non-Homeric legend, and was invented when the true meaning of the word was forgotten.

303. φύσιν: of external characteristics, 'look.'

304. ῥίζῃ: either locative, 'at the root,' or dative of respect. G. § 184, 5. ἔσκε: A. § 23. ἄνθος: acc. of respect.

307—374. *Odysseus drinks Circe's potion without harm, and is entertained by her.*

307. μακρὸν "Ολυμπον: 'lofty Olympus.' The Olympus of Homer was a mountain-range between Mysia and Bithynia, east of Troy, but there were other mountains of the same name. In later times the Olympus which divides Thessaly from Macedonia was the most famous. The gods were supposed to dwell on Olympus' summit.

315. ποσὶν: distinguish ποσὶν (ποῦς) and πόσιν (πόσις).

316. δέπαι : A. § 10, i.

320. συφεόνδε : cp. IX., 58, ἔρχεο : = ἔρχευ, v. 288. λέξο : A. § 21, ii. μετ' : rarely with genitive in Homer, when meaning 'among.'

323. μέγα : G. § 159, NOTE 1. γούνων : cp. v. 264.

325. ἀνδρῶν : partitive genitive with both τίς and πόθεν. τοκῆς : A. § 5, iv.

326. τι : 'at all.' G. § 160, 2.

327. οὐδὲ . . . οὐδὲ : one negative only, reiterated ; 'nay, for never man beside.'

328. ὅς κε πῖη : ἀνέτλη has the force of 'has endured,' a present perfect, so that the sequence is correct. Cp. IX., 102, n. ἀμείψεται : A. § 25, A. i. The subject is 'the drink.' ἔρκος ὀδόντων : 'the fence of the teeth,' i.e., the teeth themselves. ὀδόντων is a defining genitive.

329. τις : with ἀκήλητος, 'doubtless proof against charms.' τις not unfrequently strengthens an adjective in this way. Cp. ὅσος τις, v. 45.

330. ἔσσι : = εἶ. G. § 127, 1, NOTE.

333. θέο : 2 sing. 2 aor. mid. imperat. of τίθημι.

334. ἐπιβέλομεν : A. § 25, A. i. The subjunctive may be either hortative (G. § 253) or perhaps future in meaning. Cp. A. § 25, A. ii.

335. πεποίθομεν : A. § 25, A. i.

337. πῶς γάρ : 'why, how?' κέλει : A. § 17, B. v.

338. ἔθηκας : 'didst make'; cp. IX., 235, for the Ionic τίθημι, equivalent to the Attic ποιέω.

339. ἔχουσα : 'keeping,' 'detaining.'

340. ἐπιβήμεναι : A. § 27, ii. (b). For the genitive εὐνῆς, cp. IX., 84, n.

342. ἂν . . . ἐθέλοιμι . . . εἰ μὴ τλαίης : G. § 224. τεῆς : A. § 14, ii.

346. τὸν ὄρκον : 'that oath,' i.e., the particular oath required.

349. δῶμα κάτα : together. ἔασιν : 3rd plur. pres. indic. of εἶμι. οἱ : cp. IX., 248.

350. κρήνεων : A. § 7, i.

351. οὔ τε : cp. IX., 254, n. εἰς ἄλαδε : a redundant expression, like ἐκ Διόθεν, ἀπ' οἱρανόθεν. Cp. IX., 38, n.

352. τάων : A. § 12, iii.

353. λιθ' : preferably a neuter plural from λῆ, not singular from λῖς. In any case the root-meaning is 'smooth,' i.e., as noun, 'fine linen.'

355. ἐπὶ . . . τίθει : imperfect. A. § 17, B. ii.

358. ἀνέκαιεν : IX., 251.

359. πολλόν: A. § 11, iii.

360. ἥνοπι: 'burnished'; but derivation and meaning are both doubtful.

361. ἔσασα: participle of εἶσα, 'set.' λό': 3 sing. imperfect of λούω (*lavo*).

362. θυμήρες: proleptic, i.e., expressing the *result* of the verbal action, 'to a comfortable warmth.' κατὰ: G. § 191, iv. 2.

364. λιπ' ἐλαίῳ: 'with oil richly.' λίπα is an adverb, connected with ἀ-λείφω. The various words λίψ (see Dict.) all have stems λιβ-.

366. εἶσε δέ: the main clause begins here, with δέ in apodosis (IX, 57, n.).

368. ἐπέχευε: the preposition denotes 'on' or 'over' the hands.

370. νύψασθαι: epexegetic 'for washing,' cp. IX., 3, n. παρὰ: adverb.

372. χαριζομένη παρεόντων: 'lavishing of her store. The genitive is partitive, or a genitive of material: cp. IX., 94, λωτοῖο.

373. ἐσθέμεναι: A. § 27, ii. (a).

375—405. *Circe, at Odysseus' request, restores his companions.*

378. τίφθ': = τίποτε. G. § 17, 1. ἔξαι: A. § 17, B. v. So ἄπτεαι, v. 379, and ὀέαι, v. 380.

381. δειδίμεν: A. § 27, ii. (b). ἀπώμοσα: the aorist with ἤδη is a present perfect in sense, 'I have already sworn (I will) not.'

383. τίς γάρ: cp. v. 337. For εἴη, see G. § 235.

384. πρὶν: with the infinitives in v. 385, where it is repeated. πάσασθαι: A. § 20, i. ἐδητύος: partitive, cp. v. 372.

386. πρόφρασσα: feminine adjective of πρόφρων (IX., 355, n.), 'with all thy heart,' adverbially.

390. ἐννεώροισιν: cp. v. 19, n.

394. οὐλόμενον: 'accursed,' a participial adjective, connected with ὄλλυμι, as ἄσμενος (IX., 63) with ἀνδάνω. πότνια: a title of honour, 'lady,' 'mistress.' Connected with *pot-ens*, πόσις.

396. εἰσοράασθαι: (A. § 17, B. iii.) an epexegetic infinitive, IX., 3, n.

397. ἔφυν: cp. A. § 21, ii. For the phrase, cp. v. 280. ἕκαστος: for the explanatory apposition, see v. 173, and cp. the use of *quisque* in Latin.

398. πᾶσιν: dative of person interested (G. § 184, 3), as ὑποδδναι requires an accusative of the *direct* object. ἡμερόεις: 'wistful,' 'yearning'; though generally 'exciting desire.' ἀμφί: adverbial.

400. διὰ θεάων: cp. IX., 29, n.

401. *διογενὲς* : all kings were held to be descended more or less directly from Zeus.

404. *ἐν σπήεσσι* : pregnant construction for 'bring the gear to the caves and leave it in them.' For the form, see A. § 8, iii. *ὄπλα* : 'gear,' cp. *ὤπλισσατο*, 'made ready,' IX., 291, etc. The meaning of 'arms' is rare in Homer.

405. *ιέναι, ἄγειν* : G. § 269.

407. *βῆν δ' ιέναι* : cp. v. 208.

409. *χέοντας* : 'as they shed big tears,' subordinate to *ὀλοφυρομένους*, as the order shows.

† 410. *ὥς ὅτ' ἄν* : the usual subjunctive in a simile is here wanting, and it is possible that we have an anacoluthon, no verb occurring with *ὅτ' ἄν*, while *σκαίρουσιν* marks a change of construction. If this be so, in translation insert some such verb as 'gather' (intrans.) before *περὶ βοῶς*. It is much simpler to read *σκαίρωσιν*, and to place a comma at *κορέσωνται*. *πόριες* : A. § 5, iv.

411. *κόπρον* : 'farmyard.' *βοτάνης* : G. § 172, 1.

413. *ἀδινδόν* : the only probable derivation is from *ἀ* copulative and root *δι*, 'to move'; hence the word implies quick motion. Translate 'vehemently,' 'eagerly.'

414. *ἔμ'* : governed by the transitive idea of *ἔχυντο*, 'embraced,' 'streamed around.'

416. *ἔμεν* : = *εἶναι*. *ἰκοίαιο* : the optative is used in a conditional sentence by a not uncommon Homeric idiom, where in Attic a past tense of the indicative would occur (as in G. § 222). So *ἀφικοίμεθα*, v. 420.

417. *τράφεν ἡδὲ γέγοντο* : a poetic ὕστερον πρότερον (inversion of the logical order), the emphatic word preceding. *τράφεν* : A. § 22, ii.

419. *σολ . . . νοστήσαντι* : the regular causal dative with a verb of rejoicing or anger.

422. *ἔφαν* : A. § 21, ii.

423, 424. *ἐρύσσομεν . . . πελάσσομεν* : hortative subjunctives, A. § 25, A. i.

426. *ἱεροῖς* : cp. IX., 56, n.

427. *ἐπηετανδόν* : 'lasting store.'

432. *καταβήμεναι* : epexegetic, explaining what the 'evil thing' is. *κατὰ* implies that the house lay in a valley.

433. *σὺς* : accusative plural. G. § 53, 2. *ποιήσεται* : with *κέν* may be future indicative, as Homer sometimes has this construction, which is practically unknown in Attic ; or it may be aor. subjunctive with like meaning. Cp. v. 288, n.

434. οὐ κέν . . . φυλάσσοιμεν : a clause expressed remotely (G. §§ 223, 224), because dependent on the realization of the previous statement. According to Monro, 'want of confident expectation' of the result intended is thus shown.

435. οἱ : ethic dative, G. § 184, 3, NOTE 2.

436. ὁ θρασύς : the article marks contempt or insult, 'that bold fellow.'

440. οὐδάσδε πελάσσαι : 'to fetch it to the ground.'

441. πηῶ : 'allied by marriage.' He was brother-in-law to Odysseus.

445. ἡμῖν : G. § 184, 3.

449—486. *They remain a year with Circe, and then talk of departure.*

450. ἐνδυκέως : cp. v. 65. λιπ' ἐλαίῳ : cp. v. 364.

451. οὐλας : 'fleecy.' Distinguish οὔλος, 'wool,' from οὔλος, 'whole' (later ὅλος).

453. φράσσαντο ἐσάντα : 'marked or recognised each other face to face.'

457. ὄρνυτε : plural, as are the following verbs, although v. 456 is addressed to Odysseus only. θαλερόν γόον : 'copious lament'; cp. θαλερόν δάκρυ, v. 201, 'big tears.'

459. ὅσ' . . . ἐδηλήσαντ' : 'all the havoc they wrought.' The neuter pronoun is equivalent to a cognate accusative. G. § 159, NOTE 1.

461. εἰς ὅ : 'until.'

463. νῦν δ' : supply ἐστέ before ἀσκελέες.

+ 465. πέπασθε : pf. from πάσχω (cp. A. § 24, i.), to be distinguished from the same form from πάομαι, πέπαμαι. There is another reading, πέποσθε, also parsed as 2 plural perf. of πάσχω.

470. περί : with ἔτραπον. So περιτελέσθη in the next line.

471. ἔφην : A. § 21, ii. Note the quantity (ἐφᾶν), and contrast ἐφᾶν, v. 475.

472. δαιμόνι : 'good sir,' common in expressions of surprise or remonstrance. Originally it means 'man possessed.'

475. ἐμοί : G. § 184, 3, NOTE 1.

476-8. Cp. IX., 556-8.

481. γούνων : it was customary for one making an urgent request to clasp the knees of the person addressed. The verb of 'clasping' is frequently expressed as in v. 264; but even when omitted, as here, the genitive of the 'part clasped' may still remain with the verb of entreating. μεν . . . αὐδῆς : cp. κέκλυτέ μεν μύθων, v. 189, n.

484. οἰκάδε πεμψέμεναι: exegetic of ὑπόσχεσιν. Cp. v. 432, n. ἔσονται: lit. 'is in motion,' 'is astir.' μοι: ethic dative, for which in the next line an equivalent (G. § 184, 3, NOTES 1 and 2) genitive, ἐτάρων appears, to which supply θυμός.

486. ὅτε . . . γένηαι: A. § 25, B. iii. In Attic ἄν would be required, 'whene'er thou art haply away.' See G. §§ 233, 234. ἀμφ': of place, G. § 191, vi. 1.

487—540. *Odysseus learns that he must voyage to the world's end to consult Teiresias.*

491. Ἀΐδαο: see A. § 11, ii.; and cp. Τειρεσίαο, next line. Persephone (Latin, Proserpina), daughter of Demeter (Ceres), was the wife of Hades (Pluto), and Queen of the Under-World. † ἐπαίνῃς: there is a v.l., ἐπ' αἰνῇς, where ἐπ(ι) is adverbial, 'besides.'

492. χρησομένους: χράω, 'I utter an oracle'; χράομαι (mid.), 'I get an oracle'; i.e., 'consult'; ἐχρήσθη (pass.), 'an oracle was uttered.' The dative ψυχῇ is instrumental. G. § 188, 1, NOTE. Teiresias of Thebes was awarded the gift of prophecy in return for the loss of his eyesight (μαντήος ἀλαοῦ), and carried his gift with him even to the lower world.

† 493. μαντήος: A. § 7, iii. As μάντις is an ι noun, some editors read μάντιος ἀλαόο. (Cp. A. § 7, ii., and v. 36.)

494. τεθνηῶτι: A. § 24, iii.

495. οἷω πεπνύσθαι: epexegetic of νόον. πνέω has here the sense of 'to have wisdom'; cp. the participle πεπνυμένος, 'wise.' τοὶ: 'those other' dead. σκιαὶ: 'as shadows,' i.e., without mind.

499. κυλινδόμενος: 'tossing about,' like a man in despair.

501. τίς γάρ: cp. v. 337.

502. Ἄιδος: see above, v. 282, n., and A. §, 11, ii.

505. τί: 'at all.' Cp. v. 326. παρὰ νηὶ: best taken with ἡγεμόνος, 'a guide by the ship,' being a loose expression for 'a guide on the ship.' παρὰ has a somewhat similar meaning in phrases like παρ' ἡμῖν, 'at our house.'

507. ἦσθαι: G. § 269. So vv. 511, 512, 517, and other instances in this passage. κε . . . φέρησιν: subjunctive (A. § 25, A. i.) with future sense. See v. 288, n., and cp. also v. 539.

508. Ὠκεανοῖο: elsewhere called a ποταμός. It is conceived to be a river flowing in a rough circle all round the world, and quite distinct from the sea.

509. λάχεια: 'tangled.' Cp. IX., 116.

512. Ἀΐδεω: A. § 11, ii. εὐρώεντα: 'dank,' 'mouldy,' like all dark, neglected spots. Cp. Vergil's *loca senta situ*, *Æn.*, VI. 462.

513. **ρέουσιν** : the plural verb is preceded by one only of several singular subjects, a construction called the *Schema Alemanicum*.

514. **ἀπορρώξ** : cp. IX., 359, n.

515. **πέτρη . . . ξύνεσις** : 'Apparently there is a ledge of rock over which the united waters of Pyriphlegethon and Cocytus plunge into Acheron' (Merry). **δύω** : genitive. See G. § 77, NOTE 1.

517. **ὅσον τε πυγούσιον** : an attraction similar to that in v. 113, and IX., 321. **ἐνθα καὶ ἐνθα** : 'this way and that,' i.e., in length and breadth.

519. **μελικρήτω** : a drink made of honey and milk. The dative is instrumental.

521. **γουνούσθαι** : 'entreat'; see the note on v. 481. **κάρηνα** : used (like *κάρα* and the Latin *caput*) in the sense of 'persons.' *νεκύν κάρηνα* = *νεκυες*.

522. **ἐλθών . . . ῥέξειν . . .** : the quoted words of the vow to be made, which is implied in the verb *γουνούσθαι*, 'vowing that on thy coming . . . thou wilt offer up . . .'

523. **ῥέξειν** : of sacrificing an animal, *θύω* (e.g., IX., 231) being applied to non-animate offerings. **ἐσθλῶν** : here 'precious things,' such as honey, flowers, clothing, weapons, etc.

525. **ὑμετέροισιν** : implying 'of you and your comrades.'

526. **λίση** : 2 sing. 1 aor. subjunctive of *λίσσομαι*.

527. **ῥέξειν** : imperatival. **θήλυν** : 'ewe.' *θήλυς* is often of two terminations only.

528. **εἰς ἔρεβος στρέψας** : that is, turning their necks downwards for the blood to run into the pit (*βόθρον*, v. 517). In sacrificing to the gods of heaven the neck was drawn upwards, and the victim sometimes lifted from the ground.

529. **ίέμενος** : lit. 'desiring' (IX., 261), and so 'making for.' For the case of *ῥοάων*, see G. § 171, 2.

530. **κατατεθνηώτων** : A. § 24, iii.

531. **ἐτάροισιν** : dative, as if *κελεύω* were used instead of *ἐποτρύναι* which takes the accusative generally, as does *ἀνῶξαι*.

532. **κατακέϊτ'** : the form might be imperfect, 'lie as I told thee above,' but such an idiom is really post-Homeric. It is better taken as present.

533. **δείραντας** : slightly irregular for the dative in agreement with *ἐταροῖσιν* (v. 531). The infinitives in this line are dependent upon the imperatival infinitives of v. 531.

536. **μηδὲ ἔαν** : imperatival.

537. **ἄσσον** : A. § 13, v. **ἔμεν** : A. § 27, ii. (b).

538. **λαῶν** : cp. IX., 2, n.

539. **ὅς κέν τοι εἴπησιν** : 'who shall tell thee.' For the subjunctive cp. v. 507.

541—574. *They prepare for departure : Elpenor's fall and death.*

542. εἵματα : 'for raiment,' in apposition to χλαῖναν and χιτῶνα.

544. περὶ . . . βάλετ' : tmesis. The middle has its full force ; G. § 199, 2.

546. διὰ δώματ' ἰών : Circe's apartment would be in the interior of the house, through various parts of which Odysseus would have to go to reach the αἴθουσα, or colonnade, where his comrades would sleep.

547. ἄνδρα ἕκαστον : cp. vv. 172, 173.

548. ἄωτειτ' : 'breathe heavily,' with a suggestion of indolence. The word is connected with ἄημι, 'I blow.' Some, however, derive it from ἄωτος, 'wool,' meaning 'to lie softly or luxuriously.' ὕπνον : for the accusative, cp. G. § 159.

549. ὕμεν : subjunctive, A. § 25, A. i. δῆ : of time, 'already.' ἐπέφραδε : cp. A. § 21, v. (α).

551. οὐδὲ μὲν οὐδ' ἔνθεν περ : 'but nay, not even thence.' The first οὐδέ negatives the whole statement, the second negatives ἔνθεν in particular.

552. τι : cp. v. 505.

553. φρεσὶν . . . ἀρηρώς : 'steadfast of mind.' ἦσιν : A. § 14, ii.

554. ἐν δώμασι : here 'on the roof of the house,' which was flat.

556. ὄμαδον : of men's voices. δοῦπον : of the tramp of feet.

558. ἰών : emphatic, 'by going to the tall ladder.'

559. καταντικρὺν : 'right down.' τέγος : 'from the roof,' genitive of separation. Another reading is κατ' ἀντικρύ, 'right down-from' (Cauer).

560. ἀστραγάλων : ablative genitive (G. § 174) after ἐκ-ἐάγη. Ἀιδόσδε : -δε (see IX., 58) is here suffixed to the genitive, with which an accusative must be supplied. See note, v. 282.

562. φάσθε : 'ye deem'; cp. v. 284. που : (enclitic), 'I ween.'

565. Cp. v. 492. Here the line causes an anacoluthon in point of grammar, being added as though ἡμιν ὁδὸν τεκμήρατο had been (as it is in meaning) ἡμᾶς ὁδὸν τελέσαι ἐκέλευσε.

567. κατ' : with ἐξόμενοι. αἶθι : cp. v. 165.

568. ἀλλ' . . . γάρ : cp. v. 202.

571. δ' : in apodosis ; cp. IX., 57, n. παρὰ νηὶ : with κατέδησεν.

573. ῥεῖα παρεξελθοῦσα : 'having lightly passed us by.'

574. ἴδοιτ' : G. § 226, 1. Here the protasis is contained in οὐκ ἐθέλοντα (= εἰ μὴ θέλοι).

HARDER VERBAL FORMS

IN

ODYSSEY, BOOK X.

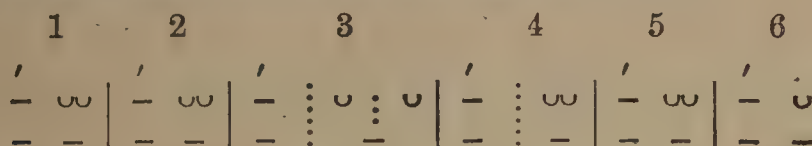


- | | |
|---------------------------------------|---------------------------------|
| 4 ἀναδέδρομε, ἀνατρέχω. | 248 ὤιετο, οἶομαι. |
| 18 ἀνήνατο, ἀναίνομαι. | 264 ἐλλίσσετο, λίσσομαι. |
| 19 ἐκδείρας, ἐκδέρω. | 273 ἔπλετ', πέλει. |
| 25 ἀῆναι, ἄημι. | 283 ἔρχεται, εἵργω. |
| 37 εἶπεσκεν, εἶπον (λέγω). | 288 ἀλάλκησιν, ἀλέξω. |
| 51 ἀποφθίμην, ἀποφθίνω. | 297 ἀπανήνασθαι, ἀπαναίνομαι. |
| 64 ἔχραε, χραύω. | 301 θήη, τίθημι. |
| 90 προύχουσιν, προέχω. | 304 ἔσκε, εἰμί. |
| 95 σχέθον, ἔχω. | 320 λέξο, λέγω. |
| 107 κατεβήσετο, καταβαίνω. | 334 ἐπιβείομεν, ἐπιβαίνω. |
| 111 ἐπέφραδεν, φράζω. | 335 πεποίθομεν, πείθω. |
| 122 ὀρώρειν, ὀρνυμι. | 349 ἔασιν, εἰμί. |
| 146 ἀνήιον, ἀνειμι. | 381 δειδίμεν, δεῖδια (δέδοικα). |
| 149 εἰείατο, εἶδομαι. | 384 πάσσασθαι, πατέομαι. |
| 155 προέμεν, προίημι. | 389 ἀνέωξε, ἀνοίγνυμι. |
| 177 μνησόμεθα, μιμνήσκω. | 411 κορέσωνται, κορέννυμι. |
| 180 θηήσαντ' { θηέομαι.
{ θεάομαι. | 415 ἔχυντο, χέω. |
| 181 τάρπησαν, τέρπω. | 423 ἐρύσσομεν, ἐρύω. |
| 197 ἔδρακον, δέρκομαι. | 444 ἔρυσθαι, ἐρύω. |
| 207 ἔθορε, θρώσκω. | 453 φράσσαντο, φράζω. |
| 229 καλεῦντες, καλέω. | 465 πέπασθε, πάσχω. |
| 230 ὦιξε, οἶγνυμι. | 484 ἔσσυται, σεύω. |
| 236 λαθόλατο, λανθάνω. | 495 πεπνύσθαι, πνέω. |
| 238 ἐέργνυ, ἐργνυμι (εἵργω). | 542 ἔσσειν, ἔννυμι. |
| 241 ἐέρχατο, εἵργω. | 560 ἐάγη, ἄγνυμι. |

M E T R E.



(i.) The metre of Homer is the Dactylic Hexameter, *i.e.*, a verse consisting of six dactyls (— ∪ ∪) or their equivalent spondees (— —). The sixth foot, however, admits 2 syllables only (— ∪) :



The 5th foot is usually a dactyl, but a spondee is by no means rare.

(ii.) Each line must have at least one *cæsura* or break, such that the beginning (— or — ∪) and end (∪ ∪ or ∪) of the foot belong to different words. This *cæsura* occurs usually in the 3rd foot ; otherwise in the 4th foot. It is marked in the scheme above by vertical dotted lines (:).

(iii.) The rules of prosody are briefly as follows :

The vowels η, ω, and diphthongs, are long.

α, ε, ι, ο, υ, are doubtful.

Doubtful vowels become long when followed by two consonants or the double consonants, ψ, ξ, ζ ; *e.g.*, ἔδνα, ὄμμα, ἄλς, ἔξ, ἄψ.

Excepting that, if the second of two such consonants be λ, μ, ν, or ρ, following τ, κ, π, β, and other mutes (G. § 6), the vowel remains either long or short ; *e.g.*, ὕπνος, ὕβρις.

But—

(a) A short syllable is frequently long in Homer owing to the influence of the lost digamma or other consonant (§ 2, above) ; *e.g.*, ἔδεισεν, σῦνεχες.

(b) The *arsis*, or raising of the voice, which marks the first syllable of each foot, may cause a short syllable to count as long ; *e.g.*, Ἀλκίνοε, δύνατο, δέ.

(c) Short vowels may become long before initial λ, μ, ν, ρ, σ : μέγα ῥόπαλον ; καλοί | τέ μεγάλοι ; νισσόμεθα κενεάς.

(d) Datives singular in ι, and neuters plural, are sometimes made long ; *e.g.*, νηϊ, ἄσπαρτα.

(e) Syllables are sometimes lengthened merely to make a word fit the metre ; *e.g.*, ἄθάνατος, καταλοφάδεια, ἀτιμίησι.

(f) And for the same reason vowels may remain short before double consonants in the next word ; *e.g.*, ὑλήεσσ᾽ Ζάκυνθος.

(iv.) **Hiatus** is the collision of a final vowel or diphthong with an initial vowel or diphthong, without elision or crasis (G. §§ 11, 12). It is to be explained often by the loss of the digamma, etc., especially with the words *οἶνος*, *ιδεῖν*, *εἰκα*, *ἔργον*, and the reflexives *οἶ*, *ὄς* (= *suus*); e.g., *πονῆσ᾽ αἰμὲν | ὄς τ᾽ ἄ | ἔργα*.

In other cases it is arbitrary.

(v.) **Elision.**

The diphthong *-αι* in verbs is often elided if the termination be *-μαι*, *-σαι* (except in the infin.), *-ται*, *-σθαι*.

The diphthong *-οι* in *μοι*, *σοι*, *τοι*, is now and then elided; *ι* of the dat. sing. is hardly ever elided.

(vi.) **Synizesis.**

The term (from *σύν*, *ἵζω*, 'a settling together') implies that two vowels are merged in one long sound for metrical purposes; instances are very common, e.g., *ἠνώγεᾶ*; *ἠρίθμεον*. So *νεᾶ*, *δη αὔτ'*, etc. (This is also known as *Synæresis*.)

(vii.) The following examples will serve to illustrate the above remarks:

εἰν ὕδατ-|ῖ ψυχρ-|ῶ βάπ-|τῃ μεγάλ-|α ἰᾷ-|χοντα (*ὕδατῖ* before *ψ*, *μεγάλα* before lost digamma).

Οὕτιν ἐγ-|ὼ πύματ-|ον ἔδομ-|αι μετὰ | οἷς ἐτάρ-|οισιν (*πύματῶν* in arsis; so *μετὰ οἷς*, no elision).

καὶ τότε | πῦρ ἀνέκ-|αιεῖ καὶ | ἤμελγ-|ῆ κλυτὰ | μῆλα (*καῖ*, *metri gratia*; *ἤμελγῆ* before *κλ*).

ἀνδρί γε | σιτοφάγ-|ω, ἀλλ-|ὰ ῥιῶ | ὑλή-|εντι (hiatus in 3rd and 4th feet; *-α* before *ρ*; *-ῶ*, *metri gratia*; spondee in 5th foot).

ἀμφίπολ-|οι δ' ἄρα | τεῶς μὲν ἐν-|ῖ μεγάρ-|οισι πέν-|οντο (synizesis of *τεῶς*; *-ῖ* before *μ*).

πῶς ἦλθ-|ῆς Οδυσ-|εῦ (*-ῆς* in arsis).

ναύλοχον | ἐς λιμέν-|α καὶ (*-α* in arsis).

ἦ δὲ τετ-|άρτῃ ἔ-|δωρ (*-ῇ* and *ἔ*, *metri gratia*).

APPENDIX

ON THE HOMERIC DIALECT AND METRE.

§ 1.—The Homeric Dialect.

The dialect of the Homeric poems is mainly Ionic, but Ionic of an earlier stage than that of Herodotus (see G. *Introduction*). It is impossible to suppose that Homer's Ionic was the spoken dialect at any one time, for there are some forms which must have belonged to an earlier and some to a later period in the development of the dialect. Moreover there are many forms in the Homeric poems which are Æolic, and some which belong to other dialects. Of the so-called Æolisms in Homer a few examples may be quoted; *e.g.*, adverbs, such as ἀλλυδῖς, ἀμυδῖς; the pronouns ἄμμες, ὕμμες; the numeral πῖσυρες; the use of the smooth breathing in ἄσμενος, ἦδος; and most strikingly of all, the survival of the digamma, which was almost certainly obsolete in ordinary Ionic of Homer's time.

But the astonishing variety of Homeric forms is not due to the mere mixture of several different dialects; it has rather arisen through the gradual upgrowth of a traditional Epic dialect to which each succeeding generation of poets added the form prevalent in the common speech of his own day. Thus it must not be imagined that all the forms ἔμμεναι, ἔμμεναι, ἔμμεν, ἔμμεν, εἶναι were in common use anywhere at the same time; probably only the latest form then known would be so used, but the poets would find the earlier ones suitable for their metre, and so would perpetuate them. The same exuberant variety is to be found, for the same reason, in the syntax of the Iliad and Odyssey, when compared with the regularity and precision of Attic Greek.

It must be remembered that in the course of time numerous later forms, 'false archaisms,' and actual errors, were bound to creep into the text; this consideration will go some way at any rate towards explaining the presence of various anomalies and interpolations in Homeric Greek, which was never a spoken language, but, as its name implies, only the accepted 'literary idiom' of the ἔπος (see *Introduction*, § 1).

§ 2.—The Lost Digamma, etc.

(i.) In the Greek dialects in early times a letter *F* was employed, which is called the Digamma (*i.e.*, double gamma). It corresponded to
OD. APP.

the sound *w* (or *v*), and is found on many inscriptions, especially Doric and Æolic, prior to the fourth century, when it had generally dropped out of use. It is also inferred by comparison of other languages with Greek forms.* There is nothing to prove that the digamma was written in any ancient manuscript of Homer, but that such a sound was once present and perceptible may be shown from the facts that it frequently warrants hiatus or lengthens a preceding short vowel. However, its presence is not always felt, and in about one case out of six it is neglected. This is due to the *transitional* character of the Epic dialect, which thus contains elements from different stages of the language, *i.e.*, before and after the digamma had ceased to be a spoken sound.

(ii.) The most important words in which initial *F* has been lost are :

ἄγνυμι	ἔργον
ἄναξ	ἔσπερος
ἄρνα	ἔτος
ἄστυ	ιδεῖν, οἶδα, and εἶδος
ἔαρ	εἶκω and εἵκα
εἴλω	ἰάχω
ἐλίσσω	ἴς
ἐκαστος	ἱφι
εἵκοσι	ἱφιος
ἔλπω	ἴσος
ἔννυμι	οἶκος
ἔπος and εἰπεῖν	οἶνος.

(iii.) Initial *F* (for *σF*) is seen in ἀνδάνω and ἡδύς, and (very frequently) in the reflexive ἔο or οὔ, and probably ὤς.

(iv.) Initial *δF* in δειδία, δεινός, δῆν, δηρόν, δηθά.

(v.) Initial *Fρ* in ῥέζω, ῥεῖα, ῥήγνυμι, ῥινός, ῥίζα.

(vi.) The Digamma becomes *υ* in such forms as ἔχευα, ἔσσευα, ἔκηα, ἡλεύατο (for ἔχε*F*α, etc.).

(vii.) The word ὤς, 'like,' has lost an initial *σF* (*σF*ως) or *γ*, but instances occur where the lost *σF* or *γ* have left no sign ; *e.g.*, with θεὸς ὤς compare the common λέονθ' ὤς.

(viii.) Where prepositions do not suffer elision (as in ἐπι-άλμενος, ἀμφί-αλος, ἀμφί-επον, etc. ; compare also σῦνχε*ς*), may sometimes be traced the loss of an initial *σ* of the verb-stem. Thus ἔχω is for σέχω ; ἴσχω for σίσχω ; ἐνέπω for ἐνσέπω, aor. 2 ἐνισπον.

§ 3.—Vowels.

(i.) Attic *ā* is regularly represented in Homer by *η* ; *e.g.*, ἀγορή, πρήσσω. So sometimes Attic *ǣ*, as in ἡνεμέβεις.

(ii.) The short vowels *ǣ*, *ε*, are sometimes represented by *αι*, *ει* ; *e.g.*, παραι, κεινός (*empty*), χρύσειος, ὑπεῖρ, σπεῖος. This is sometimes due to compensation for loss of *F*, as in ξεῖνος (= ξέν*F*ος), κούρη (= κόρ*F*η).

* *E.g.*, with οἶνος, cp. *vinum*, and *wine* ; with οἶκος, cp. *vicus* ; with ἡδύς, cp. *suaavis*, and *sweet* ; with ἔργον, cp. *work*.

APPENDIX ON DIALECT.

(iii.) For Attic *ο* may appear *ου, οι, αι, ω*; *e.g.*, *πουλύς* (= *πολύς*), *νοῦσος*, *πνοιή* (= *πνοή*), *ὑπαί* (= *ὑπό*), *Διώνυσος*.

(iv.) In such forms as *αίει, πνοιή, ἐντελείετο*, the *ι* is lost in Attic (*ᾷει, ἐντελέετο*, etc.). Conversely *ι* is lost in the Epic forms *ᾠκέα* (= *ᾠκεῖα*), *ἔταρος* for *ἐταῖρος*.

(v.) Initial *ε* or *η* frequently has a second *ε*-sound before or after: *e.g.*, *έην* and *ἦεν* (= *ἦν, he was*), *έηκε* (= *ἦκε*), *ἦέλιος* (= *ἥλιος*), *έέδνα, έείκοσι*. [In such forms as *έών, έω, έης*, etc., from *εἰμί*, the *ε* represents the root. G. § 127, 1, and NOTE.]

(vi.) Metathesis (interchange) of quantity gives rise to such double forms as *ἀπειρέσιος* and *ἀπερείσιος*, *Ἀτρείδᾱο* and *Ἀτρείδεω, εἶος* (*εῖως*) and *έως*.

(vii.) The use of contraction in the Epic dialect is very arbitrary. When used, it obeys the ordinary rules (G. § 9), excepting that *εο* usually makes *ευ*; *e.g.*, *βάλλευ, εἰλεῦντας, γεγώνευν*. *βώσας* for *βοήσας* is irregular, and the contracted forms *ιρός, ιρεύς*, (for *ιερός, ιερεύς*) are not allowed in Attic. Similarly with unsyncopated forms, *e.g.*, *ἦλθεν* (= *ἦλθεν*).

(viii.) Before a consonant the prepositions *ανά, κατά, παρά*, may suffer *apocōpē*, or 'cutting off' (*ἀπό, κόπτω*), while *ἀρά* may occur in a form *ᾶρ*. For the changes then undergone by *ανά* and *κατά* see the next section, for *παρά* cp. *παρ-θέμενοι, παρ-πεπιθών, παρ-φυγέειν*; *ᾶρα* also appears in the form *ῥα*.

§ 4.—Consonants.

(i.) Certain initial consonants—*λ, μ, ν, ρ, σ*, in particular—are sometimes doubled: *e.g.*, *έλλαβον, πελεκκάω, έύ-σσελμος*, and cp. *έδδαισεν*.

(ii.) Epic Greek often retains original doubled consonants; *e.g.*, *τόσσος, ὅππως* (= *ὅπως*), *ὄσσος, ὅππη, μέσσος*.

(iii.) Dental mutes (G. § 6, 2) do not change (as apparently in Attic) before *μ*: thus *ἔδμεν* (= *ἔσμεν*) and *ἔδμεναι, ὀδμή* (*ὀσμή*).

(iv.) A 'parasitic' *τ* appears in *πτόλις* the by-form of *πόλις*, in *πτολίεθρον*, and in *πτόλεμος* (for *πόλεμος*).

(v.) As instances of *ανά* and *κατά* under apocope (§ 3, viii.) may be given: *ἀμβαίη* (= *ἀναβαίη*), *ἀντολαί* (= *ἀνατολαί*), *ἀννεῖται* (= *ἀνανεῖται*); *κάδ δέ* (*passim*), *κακκῆαι* (= *κατακῆαι*), *κάλλιπε* (= *κατέλιπε*), *κάββαλε* (= *κάτεβαλε*).

NOUNS, ETC.

§ 5.—The Nominative.

(i.) According to § 3 (i.), the nominatives of the First Declension are *-η* (f.), *-ης* (m.). Attic *-ᾱ* is found only in *Θεά*. A few proper names make *-ās*.

(ii.) Attic *-α* is regularly Homeric except in the case of abstract nouns, *e.g.*, *ἀληθείη*; so *βασίλειη* = 'sovereignty,' but *βασίλειᾱ* = 'queen.'

(iii.) A small group of masculine nouns of the first declension, all titular epithets, have nominatives in *-ᾱ*; *e.g.*, *νεφεληγερέτα, ἀκάκητα*,

κυανοχαῖτα, ἱππότα, ἱππηλάτα, εὐρύοπα. These were originally vocatives. From being used as terms of address, they came to be employed as appellatives.

(iv.) **Third Declension** nouns in *-is* form nom. plural in *-ies*; as πόριες, πόλιες (=πόλεις); nouns in *-eus* make *-ηες*, as τοκῆες, βασιλῆες (=βασιλεῖς); and so, though rarely, πόλῃες, μάντῃες (=πόλεις, μάντεις).

§ 6.—The Accusative.

In the **Third Declension** the following differences from Attic should be observed:

(i.) A large number of nouns with stems in *-ιδ-* form the acc. sing. in *-ιν* as well as *-ιδα* (though not so many as in Attic): ἔριδα and ἔριν, φυλόπιδα and φύλοπιν, Κύπριδα and Κύπριν; but always Ἴριν, Θέτιν, θοῦριν.

(ii.) Many nouns in *-is*, *-us* with stem *-ι*, *-υ*, admitting an acc. sing. in *-ιν* and *-υν*, can form the accusative plur. in *-ῖς*, *-ῖς* (for *-ινς*, *-υνς*): ἀκοίτῖς, ὄῖς, πόλῖς (incorrectly πόλεις); βοῦς, γένυς, ἰχθύς, νεκύς, ὀφρύς, σῦς.

(iii.) Nouns like πόλις may form accusative plural in *-ιας*; e.g., πόλιας, ἄκριας; nouns in *-eus* make *-ηας*, e.g., βασιλῆας; so sometimes nouns in *-is* (cp. § 5, iv.), e.g., πόλῃας (πόλεις), μάντῃας (μάντεις).

§ 7.—The Genitive.

(i.) **First Declension**: (1) Masculine nouns form the genitive singular in *-ᾱο* or (by metathesis of quantity, § 3, vi.) *-εω*. After a vowel *-εω* becomes *-ω*, as in βορέω, εὐμμελίω. (2) The genitive plural of both genders is *-ᾶων*, *-έων*, contracted at times to *-ῶν*.

(ii.) **Second Declension**: The genitive singular ends in *-οιο*, *-οο*, *-ου*; e.g., βιοῖο, Ἀιόλοο.

(iii.) **Third Declension**: (1) From nominatives in *-eus* is formed a genitive singular in *-ηος* or *-εος*; e.g., Πηλῆος, Τύδεος. So νηός from νηῦς, 'ship.' (2) From *ι* and *υ* nouns come genitives singular in *-ιος*, *-υος*; sometimes *-εος* or *-ῆος*. E.g., πόλις gives πόλιος, πόλῃος; νέκυς, νέκυος; μάντις, μάντῃος; εὐρύς (adj.), εὐρέος; πολύς, πολέος. The plural has corresponding forms.

§ 8.—The Dative.

(i.) **First Declension**: The dative plural ends in *-αισι(ν)*, *-ησι(ν)*, *-ης* and (rarely) *-αις*; e.g., ἀφραδίησι(ν), τῆς, πάσαις.

(ii.) **Second Declension**: The dative plural is always *-οισι(ν)*.

(iii.) **Third Declension**: (1) The dative singular is formed like the genitive (§ 7, iii.), *ι* frequently scanning long, as in Latin; thus Ὀδυσσῆι, νηϊ, Τυδεί; but πόλις, as might be expected gives πόλῃ, π(τ)όλει, πόλῃι. Further, ῥοί, δέπαϊ (and δέπαι) from their respective stems; and from nouns in *-us*, δρυϊ, σνί, but ἰξυϊ, ὀρχηστνυϊ, πλῆθυνυϊ. (2) In the plural we have *-σι(ν)* side by side with *-σσι(ν)* and *-εσσι(ν)*; as ἀνδράσι and ἀνδρεσσι, βουσί and βόεσσι, μνηστῆρσι and μνηστήρεσσι, ποσσί, ποσί, and πόδεσσι (from ποῦς), πίτυσιν (πίτυς), etc. From stems

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in -ας, -ες, we have three forms : δεπάεσσι, δέπασσι, δέπασι ; ἐπέεσσι, ἔπεσσι, ἔπεσι. So σπέσσι, σπέεσσι(ν) and σπήεσσι(ν) from σπέος. (3) In all nouns the gen. and dat. dual is in -οῖν, which never contracts.

§ 9.—The Instrumental.

The archaic -φι(ν) is often attached to noun-stems, occasionally to adjectival- and participial-stems, to give a dative or genitive meaning, though it is noticed that the dative sense is then instrumental or comitative (at times locative), the genitive sense ablative. Thus :

(i.) Instrumental : ἀναγκαιῇφι, βίῃφι, κρατερῇφι, ναυῖφι.

(ii.) Locative : θύρηφιν, ἀγελῇφι, ὄρεσφιν, πρὸς κοτυληδονόφιν, ἀμφ' ὁστεόφιν, ἐπ' ἱκριόφιν.

(iii.) Ablative : δακρυόφιν (πλήσαντο), ναυφιν (ἀμυνόμενοι), παρὰ ναυφιν, κατ' ὄρεσφι, ἐκ θεόφιν.

With the adjective κρατερῇφι, cp. φαινομένηφι.

§ 10.—Typical Nouns.

For convenience of reference a few nouns of the third declension are given here in full :

(i.) Stems in -σ.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>
N. A.	θάμβος	ἔπεα	δέπας	κρέα	ἥως (A. ἥα, wrongly ἥω)
G.	θάμβεος (-εως)	ἐπέων	δέπας	κρεῶν κρειῶν	ἥος
D.	θάμβει (ει)	ἔπεσι ἔπεσσι ἐπέεσσι	δέπαϊ (αι)	κρέασι	ἥδι
Stem.	θαμβεσ-	ἔπεσ-	δεπασ-	κρεασ-	ῥος-

(ii.) Stems in -ευ and -ηυ, -ι, -υ.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	βασιλεύς	βασιλῆες	μάντις	ῥιες (and οῖες)	ἰξύς	νέκυες
V.	βασιλεῦ	—	μάντι	—	—	—
A.	βασιλῆα	βασιλῆας	μάντιν	ῥις	ἰξύν	νέκυας (-ῖς)
G.	βασιλῆος	βασιλῆων	μάντιος (-ῆος)	ῥίων	ἰξύος	νεκύων
D.	βασιλῆι	βασιλεῦσι	μάντι	ῥεσσι	ἰξυῖ	νέκυσι
			μάντηι	οῖεσι		νέκυσσι
			μάντει	ῥεσσι		νεκύεσσι
Stem.	βασιλευ-		μαντι-	ῥι-	ἰξυ-	νεκυ-

§ 11.—Irregular Nouns.

(i.) In many nouns the stem varies as in πατήρ (stems πατρ- and πατερ-), ἀνὴρ (stem ἀνδρ- and ἄνερ-). Such are :

δόρυ : δουρός, δουρί, δούρα, beside δούρατος, δούρατι, δούρατα.

γόνυ : Stems γουν- and γουνατ-, like δόρυ.

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Θέμις : Θέμιστος, Θέμιστα, beside (Attic) Θέμιτος, Οέμιν. Plural
Θέμιστες.

κάρη : Sing. G. καρήατος (κάρητος), κράατος, κρατός.
D. καρήατι (κάρητι), κράατι, κρατί (κάρα).
Acc. κάρη, τὸν κράτα, τὸ κάρ.

Plur. N. κάρᾱ, καρήατα, κράατα.

G. κράτων.

D. κρασί(ν).

Acc. as nominative ; also τοὺς κράτας.

(Stems καρητ-, καρηατ-, κῤῥᾱατ-, κῤῥᾱτ-, καρ-.)

λάας : λααν, λάος, λαῖ ; plural λάες, λάας, λάων, λάεσσι.

νηῦς : νηός and νεός, νηῖ, νῆα, and νέα ; plural νῆες, νῆας, νεῶν, νηυσί,
νήεσσι and νέεσσι.

υῖός : Sing. G. υἱοῦ (υἰέος) υῖος.

D. υἱῶ (υἰέι) υῖι.

Plur. N. υἱοί (υἰέες) υῖες.

A. υἱούς (υἰέας) υῖας.

D. υἱοῖσι (υἰέσι) υῖάσι.

(Stems υἱο-, υἱεν-, υἱ-.)

χρῶς : χροός, χροά, beside χρωτός, χρωτά, etc.

(ii.) Notice also :

Ἄτδης : G. Ἄτδαιο, Ἄτδεω, and Ἄτδος ; D. Ἄτδι.

ἀλκή : D. ἀλκί.

δίπτυχος : Acc. sing. δίπτυχα.

ἐρίηρος : Nom. plur. ἐρίηρες, Acc. ἐρίηρας.

(iii.) πολὺς and its by-form πολλός, are thus declined :

	M.	F.	N.
Sing. N.	πολύς, πολλός, πουλύς	πολλή	πολύ, πολλόν, πουλύ
A.	πολύν, πολλόν, πουλύν	πολλήν	πολύ, πολλόν, πουλύ
G.	πολέος	πολλῆς	πολέος
D.	πολλῶ	πολλῇ	πολλᾷ
Plur. N.	πολέες, πολεῖς, πολλοί	πολλαί	πολλά
A.	πολέας, πολλούς	πολλάς	πολλά
G.	πολέων, πολλῶν	πολέων, πολλάων	πολέων, πολλῶν
D.	πολλοῖσι, πολέσι, πολέ- εσσι, πολέσσι	πολλῇσι	πολλοῖσι.

§ 12.—The Article.

The following non-Attic forms are found :

(i.) Singular : Genitive m. and n., τοῖο.

(ii.) Dual : Genitive and dative, τοῖν.

(iii.) Plural : Nominative m., τοῖ ; f., ταῖ ; genitive f., τάων ; dative
f., τῇσι, τῇς.

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§ 13.—Adjectives (Comparison, etc.).

(i.) The terminations -ώτερος, -ώτατος appear even after a long penultimate; as, λαρώτερος, διζυρώτερος. Forms in -ίων, -ιστος, are more numerous than in Attic.

(ii.) From noun-stems we find :

(ἀλγ-ος)	ἀλγίων	ἀλγιστος
(ἀρε-τή)	ἀρείων	ἀριστος
(κέρδος)	κερδίων	κέρδιστος
(κῆδ-ος)		κῆδιστος
(κύδ-ος)		κύδιστος
(οἶκτ-ος)		οἴκτιστος
(ἐλεγχος)	ἐλάσσω	ἐλέγχιστος
(gen. κυν-ός)	κύντερος	κύντατος
	ὀπλότερος	ὀπλότατος.

(iii.) Adjectives in -ήεις may contract to -ῆς; e.g., τιμήεις, τιμῆς. Adjectives in -βεις may contract οε to ευ, e.g., λωτόβεντα, λωτεύντα.

(iv.) The superlative suffix -τος or -ατος appears in νέ-ατος, πύμ-ατος, ἔσχ-ατος.

(v.) With the adverbs ἄσπον (i.e., ἀγχ-ιον), ἀγχιστα, cp. the common forms ἐλάσσω, ἥσσω, κρείσσω (G. § 73, 1).

§ 14.—Pronouns.

(i.) The forms of the **Personal Pronouns** are :

	<i>First Person.</i>	<i>Second Person.</i>	<i>Third Person.</i>
Sing. Nom.	ἐγών, ἐγώ	σύ, τύνη	—
Acc.	ἐμέ, με	σέ	ἐε, ἱ ; μιν
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ μεν, ἐμέ-θεν	σεῖο, σέο, σεῦ σέ-θεν ; τεοῖο	εἶο, ἔο, εἶ ἐθεν
Dat.	ἐμοί, μοι	σοί, τοι ; τέιν	ἐοῖ, οἶ
Dual. N. A.	νῶτ, νώ	σφῶϊ, σφῶ	σφῶέ
G. D.	νῶϊν	σφῶϊν	σφῶϊν
Plur. Nom.	ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	—
Acc.	ἄμμε, ἡμέας	ὑμμε, ὑμέας	σφέας, σφάς, σφε
Gen.	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat.	ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφισι(ν), σφι(ν).

N.B.—ἐ, εἶο, etc., if enclitic, are not reflexive, but have the meaning of the Latin *is*.

(ii.) Peculiar **Possessive Pronouns** are : τεός beside σός ; 'αμός ('αμός), ἱμός, and σφός, beside ἡμέτερος, ὑμέτερος, and σφέτερος ; the dual forms νῶϊτερος, σφῶϊτερος ; ὅς, ἐός, = *suus*.

(iii.) τίς presents Sing. Gen. τέο, τεῦ | Plur. Gen. τέων.
Dat. τέω, τῷ

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<i>Sing.</i>	<i>Plur.</i>
(iv.) ὅστις: Nom. ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἵτινες; ἄσσα
Acc. ὄντινα, ὅτινα; ἥντινα; ὅτι, ὅττι	οὗστινας; ἄστινας;
Gen. ὅττεο, ὅττεν, ὅτεν	ἄσσα, ὅτινας
Dat. ὀτέω, ὅτω	ὀτέων
	ὀτέοισι.

(v.) From ὅδε comes the doubly-declined dat. plur. τοῖσδεσσι(ν), τοῖσδεσι(ν).

(vi.) From the relative ὅς come gen. sing. ὅου (and ὅο), ἑης, dat. plur. ἧσι, ῆς.

VERBS.

§ 15.—Thematic and Non-Thematic Forms.

The formation of the epic verbs depends upon the distinction between such forms as are and such as are not thematic.

(i.) **Thematic Forms** are those which insert a connecting vowel between the tense-stem and the person-ending. This vowel is always *ο* (before *μ* or *ν*) or *ε* (in all other cases), appearing respectively in *ω* and *η* of the subjunctive mood.

(ii.) **Non-Thematic Forms** are those which have not this vowel.

Thematic: present and imperfect in all voices of *ω* verbs; second aorists active and middle of *ω* verbs (*e.g.*, ἐπιθον, ἐλαχον), all futures indicative and all subjunctive forms.

Non-Thematic: present and imperfect in all voices of verbs in *-μι*; both aorists passive of *ω* verbs, and *all* aorists of *-μι* verbs; all optative forms. The perfect, pluperfect, and first aorist are also non-thematic.

§ 16.—Long and Short Stems.

(i.) Among non-thematic forms, it must be observed that the quantity of the stem-vowel varies; *e.g.*, φημί, φαμέν. The rule here is that the longer form of the stem appears with the 'lighter' person-endings (*e.g.*, those of the sing. indic. act.), the shorter form of the stem with the 'heavier' endings (*e.g.*, those of the Dual and Plural, the Imperative and the Middle).

E.g. : ἴστη-μι, ἴστα-μεν; εἶ-μι, ἔ-μεν; ἔ-χευ-α, χύ-το (χέω).

(ii.) This variation appears strikingly in perfects such as γέγονα, -ας, -ε (from γίγνομαι), the dual being γέγατον, etc. Other instances are given in Goodwin, §§ 124, 2; 125, 4, though the shorter forms should not be called 'second perfect,' still less 'perfect middle.'

§ 17.—Present and Imperfect Indicative.

A. Non-Thematic.

(i.) All verbs in *-μι*. The tense-stem is often identical with the verb-stem, as in φημί, ἤμι (= αἶο), εἰμί (be), εἶμι (go), στεύται (στεύμαι), ἔδμεναι (ἔδω, ἔσθιω).

(ii.) Secondary reduplicated forms, such as βιβάς (fr. βαίρω; cp.

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ιστάς), δίδη and διδέντων (fr. δέω, *bind* ; cp. ἐτίθη), δίζημαι (*seek*) and δίζηαι (2nd sing.).

(iii.) Secondary forms from (thematic) verbs in -άω, -έω, -όω. *E.g.*, συλήτην (συλάω), ἀπειλήτην (ἀπειλέω), πεινήμεναι (= πεινᾶν), καλήμεναι, (= καλεῖν), βιώναι (= βιοῦν, fr. βιώω). Cp. Attic δίψη, χρῆσθαι, etc. (G. § 98, NOTE 2).

(iv.) The termination -σθα (2nd sing. act.) is not rare ; *e.g.*, διδοῖσθα (= δίδως), τίθησθα (= τίθης), ἦσθα (imperf. εἶμι). Cp. οἶσθα (fr. οἶδα). So ἔφησθα and φῆσθα (fr. φημί).

B. Thematic.

(i.) Verbs in -αιω, -ειω have a tendency to drop *ι* when a vowel follows ; *e.g.*, τέλειον, side by side with τέλειον (= ἐτέλειον). Cp. ἐπιμαίομαι and ἐπιμάομαι.

(ii.) Some non-thematic forms have thematic by-forms on the analogy of the contracted verbs in -αω, -εω, -οω, particularly in the imperfect ; *e.g.*, ἐκίρνα (κίρνημι), ἐτίθει (= ἐτίθη), ἔει (ἔημι), ἐδίδου (δίδωμι) and the present δαμνᾶ (δάμνημι), ἀνιείς (ἀνίημι), μεθιείς (μεθίημι). The 1st sing. impf. προΐειν (προΐημι) is analogous.

(iii.) Verbs in -αω stand practically alone in presenting assimilation in place of contraction. In this process one of the two vowels in juxtaposition is assimilated to the other according to the rules of contraction that *α* prevails over *ε* or *η*, but is prevailed over by *ο* or *ω* ; thus ὁράω becomes ὁρώω, ὁράεις becomes ὁράας, ἀγαεσθε becomes ἀγάασθε, ἡβᾶοντες becomes ἡβῶοντες, μνᾶοντο μνῶοντο, etc. Such forms as ἀοιδιάει (non-assimilated) are rare. It seems very probable that this 'assimilation' is the stepping-stone to contraction. While the first vowel is often shortened, as in ἐᾶς (= ἐάης), and ὁρώω, etc., above, on the other hand the second vowel is lengthened in forms such as ὁρώοντες (= ὁράοντες), τηλεθῶσα (= τηλεθάουσα). Further note the infinitive in -ααν ; *e.g.*, ὁράαν.

(iv.) Verbs in -εω sometimes contract the thematic *ε* with the *ε* of the stem instead of with the termination ; thus come αἰδεῖο, νεῖαι (for αἰδέου, νεῆν).

(v.) *σ* between two vowels of 2nd sing. pres. and fut. mid. and pass. is lost ; whence ἔρχεαι (= Attic ἔρχη), εὔχεαι, κέλεαι, μαίνεαι, ἔχῃαι (= ἔχῃ, subjunctive), for original ἔρχεσαι, etc. (cp. perf. pass. βέβλησαι, Attic). So, too, the 2nd sing. in past tenses has -εο (or -ω) for Attic -ου ; *e.g.*, ἄξεο, ἔρχεω (§ 3, vii.) or ἔρχεο (= ἔρχου, imperative), θέο (= θοῦ, fr. τίθημι).

§ 18.—The Augment.

(i.) The augment is used or not, according to the requirements of the metre ; *e.g.*, φάγον and ἔφαγον, πρῆσσαν and ἔπρησσαν. So ἔχον and ἔχε, φίλει (= ἐφίλει), etc.

(ii.) Initial consonants may be doubled (see § 4, i.).

(iii.) Such forms as ξειπον, ξεργον, ἐέργνυ, ἔαξα, etc., are due to the loss of the digamma (G. § 104).

(iv.) εἶμι (*go*) and οἶδα may take augment in *η* ; *e.g.*, ἦα (*I went* ; but ἦα = ἦν, *I was*), ἠεῖδει (*he knew*).

§ 19.—**The Future** (Always Thematic).

(i.) Stems in -ρ, -λ, sometimes present the future in -σω ; as ὄρσ-ουσα (ὄρνυμι), δια-φθέρσ-ει (διαφθείρω), πέρσω (πέρθω). So κέλσω (κέλλω).

(ii.) Stems ending in λ, ρ, μ, ν, insert ε and drop σ ; as ἀγγελέω, ἐρέω, μενέω, contraction also occurring ; as βαλῶ, καμῖται (κάμνω), ὀλεῖται (ὀλλυμι).

(iii.) Verbs giving an aorist in -σα or -σσα (§ 20, i.) form the future generally with the omission of -σ ; as,

<i>Aorist.</i>	<i>Future.</i>	<i>Aorist.</i>	<i>Future.</i>
ἀντιάσας (ἀντιάω)	ἀντιῶ	καλέσσαι (infin.)	καλέουσα (part.)
ἐδάμασσα (δαμάω)	δαμῶ	ἐκόμισσα (κομίζω)	κομῶ
μαχέσασθαι (infin.)	μαχεῖται	ᾠμοσα (ὀμνυμι)	ὀμοῦμαι.
τελέσσαι (infin.)	τελέω		

(iv.) -σσ appears in the future of certain verbs ; as αἰδέσσομαι (αἰδέομαι), φράσσομαι (φράζω).

(v.) The reduplicated aorist (§ 21) forms a future in some verbs ; as κεχαρήσω, κεχαρήσομαι (χαίρω) ; πεφιδήσω (φείδω) ; κεκαδήσομαι (κήδω).

(vi.) ἐσσεῖται (εἰμί) stands almost alone from a future in -σεω.

(vii.) πίομαι (used as future of πίνω) is really a subjunctive formed from the non-thematic tense-stem by taking the thematic vowel.

§ 20.—**The First Aorist** (Always Non-Thematic).

(i.) In the sigmatic aorist (aorist in -σα), σ is often doubled after a short vowel ; e.g., ἐτέλεσσα, ὀπασσάμενος, beside τετέσαντες, ὤπασα.

(ii.) Some stems in λ and ρ form an aorist in -σα ; e.g., ἔκελσα (κέλλω), ᾠρσα (ὀρνυμι). See G. § 110, III. 2 ; and above § 19, i.

(iii.) Some aorists are found with -α only, or with -κα :

ἔσσενα (σεύω, σι-), 'I urged.'	ἔχενα (χέω, χῦ-), 'I poured.'
ἔκηα (καίω, καν-), 'I burnt.'	ἠλεύατο (ἀλευ-), 'he avoided.'
ἔειπα (λέγω, φεπ-), 'I spoke.'	ἠνεικα, ἔνεικα (φέρω, ἐνεκ-), 'I bore' (= ἠνεγκα).

Observe also ἔθηκα, ἔηκα (ἔημι), ἔδωκα, only found in the three persons of the sing. indic. and the 3rd person plur., and borrowing their other forms from ἐθέτον, εἶπον, ἔδοτον, etc. (cp. § 16, i.).

(iv.) A few stems form a sigmatic aorist with the thematic vowels ο (and ε) in place of α ; e.g., δυσόμενος, (ἐ)δύσето (δύω), (ἐ)βήсето (βαίνω), οἰσέμεναι (= Attic ἐνέγκαι, from φέρω) ; ὄρсеο (ὄρνυμι) and λέξεο (= ὄρσαι, λέξαι, imperative).

§ 21.—**The Second Aorist.**

(i.) The **Non-Thematic Second Aorist** is very common in Homer ; as, ἔ-στη-ν, ἔ-βη-ν, ἔ-φν, ἔ-δν, ἔ-κτα (κτείνω), ἔφθη (φθάνω), ἐγῆρα (γηράσκω), κλυθι (κλύω) ; and in the middle (often with passive meaning), ἐ-δέγ-μην, ἔ-δεκ-το, δέγ-μενος (all from δέχομαι), ἐ-βλῆ-το (βάλλω), κτί-μενος (κτίζω), ἐλέγ-μην (λέγω), ὄνη-το (i.e., ὠνητο, from ὀνίσημι), ἔρυσθαι (έρύω), ἔσσυ-ο and ἔ-σσυ-το (σεύω), ἔ-φθι-το (φθίνω), χύ-το (χέω).

APPENDIX ON DIALECT.

(ii.) Observe the termination of the 3rd plur. in ἔβαν (βαίνω), ἐφᾶν (also ἐφᾶν), ἔφυν, and of the 2 sing. imperative λέξο from λέγω. δέξο also occurs from δέχομαι.

(iii.) The Thematic Second Aorist is commoner in Homer than in Attic; its stem is regularly the weakest form of the root of the verb; thus ἔθᾶνον (θνήσκω), μακών (μηκάομαι), ἰκόμην, (ικνέομαι), ἔκῖχον (κιχάνω), ἔσπωνται (ἐπομαι), ἐνισπες (imperat., from ἐννέπω), ἔστῖχον (στείχω), ἔφῡγον (φεύγω), ἔχρᾶε (χραύω); note also ἔγρετο (ἐγείρω), ἔπρᾶθον (πέρθω).

(iv.) For -ου of 2nd sing. middle, Homer has -εο or -ευ (§ 17, B. v.).

(v.) Reduplicated Aorist.

(a) These forms are chiefly Homeric, with the exception of the Attic ἤγαγον and εἶπον (prob. for ἐ-*F*έ-*F*π-ον). Such are:

Stem.	Form.	Stem.	Form.
ἀρ- (ἀραρίσκω)	ἤραρε	ταρπ- (τέρπω)	τετάρπετο
ἀχ- (ἀκαχίζω)	ἤκαχε	τυκ- (τεύχω)	τετύκοντο
κελ- (κέλομαι)	ἐκέκλετο	φιδ- (φείδομαι)	πεφιδέσθαι
λαβ- (λαμβάνω)	λελαβέσθαι	φραδ- (φράζω)	ἐπέφραδε(ν)
φεν-	ἔπεφνε	χαρ- (χαίρω)	κεχάροντο.

Observe the subjunctive ἀλάλκησιν (§ 25, i.).

(b) A peculiar reduplication is found in ἠρύκακε, 'he checked,' and ἠνίπαπε, 'he rebuked' (cp. ἐρύκω and ἐνιπή).

§ 22.—Passive Aorists (Always Non-Thematic).

(i.) The first aorist passive exhibits a short stem frequently; as κατέ-κτᾶ-θεν, λῖ-θη, ἐ-τῦχ-θη (κατακτείνω, λύω, τεύχω).

(ii.) Both aorists may form the third plural in -εν; thus, ἐβλαβεν (βλάπτω), ἔμυγεν (μύγνυμι), κατέκταθεν (κατακτείνω), for ἐβλάβησαν, ἐμίγησαν, etc., beside τάρπησαν (τέρπομαι), etc.

§ 23.—The Iterative Suffix.

This suffix, σκ-, implying 'repeated action,' is attached to imperfect (i.e., present) and aorist stems; instances are: ἔσκε, 'he used to be' (εἰμί), ἰαύεσκον, νικάσκομεν, φέρεσκον, καλέεσκε (verbs in -εω presenting either -εσκ- or -εεσκ-): ἐρητυσασκε, ἀποστρέψασκε, ὤσασκε (ὠθέω), εἵπεςκε, φάνεσκε (φαίνω), φύγεσκε (φεύγω).

§ 24.—The Perfect and Pluperfect (Non-Thematic).

(i.) The variation of stem mentioned in § 16 is characteristic of that of the Homeric perfects; beside those mentioned by Goodwin, §§ 124, 125, 4, we find (among others):

ἄρηρα (ἀραρίσκω)	ἀραρυῖα	οἶδα	ἴδμεν
(δέδωκα)	δέδοται	πέπονθα (πάσχω)	πέπασθε
ἔοικα	ἔϊκτην	πέποιθα (πείθω)	ἐπέπιθμεν (plpf.).

δεῖδω (perfect), δέδοικα has also δέδια or δείδια, plur. δείδιμεν, δείδιτε, δεῖδιασι,

(ii.) Here may be added also : λεληκώς, λελακυῖα (λάσκω) ; τεθηλώς, τεθαλυῖα (θάλλω) ; πέφενγα, πεφυγμένος (φεύγω).

(iii.) The following are peculiar forms : βεβίηκεν (βιάω), δεδάηκε (έδάην, δάω), τεθαρσήκασι (θαρσέω) ; with the oft-recurring participles κεκοτηώς (κοτέω), κεκαφηώς (κάπτω), κεχαρηώς (χαίρω), τεθνηώς (θνήσκω), τετιηώς (τίω, τετίημαι), τετληώς (τλάω), κεκμηώς (κάμνω). κλύω makes imperative κέκλυθι, κέκλυτε.

(iv.) For instances of Attic reduplication in stems beginning with a vowel followed by a single consonant, see G. § 102 ; cp. also ἀκάχημαι (ἀχέω, stem ἀχ-), ἀλάλημαι (ἀλάομαι, stem ἀλα-), with irregular accent in infinitive and participle. Homer has εἰλήλουθα = ἐλήλιθα.

(v.) In one or two forms the reduplication is lost ; as in δέχεται (δέχομαι), 'they await,' with plpf. ἐδέγμην and part. δέγμενος (accent irregular), ἔρχεται (εἶργω, particip. ἐεργμένοι), 'they are shut in.' οἶδα, 'I know,' is an original unreduplicated perfect.

(vi.) The terminations -νται (pf.), -ντο (plpf.), are only found after ᾱ, ε, ο, sometimes after η, υ ; otherwise -αται, -ατο appear : thus κέχυντο (χέω), but εἰρύαται (ἐρύω), κεκλίαται (κλίνω), τετεύχεται (τεύχω), ἔρχατο and ἐέρχατο (εἶργω), εἶατο and ἔατο (ἤμαι, *sil*).

(vii.) In the pluperfect the singular is formed from the long stem with the terminations -εα (contr. to -η), -εας (contr. to -ης), -εε (contr. to -ει(ν)) ; the dual and plural present the short stem with the regular terminations of past tenses : thus ἦδεα (οἶδα), τεθήλει (θάλλω), ἠνώγεα and ἠνώγειν (ἄνωγα), ἔϊκτην (ἔοικα, ἐφύκειν), ἐπέπιθ-μεν (πείθω), ἔστασαν (ἵστημι, εἰστήκειν). οἶδα makes 3rd sing. ἦδη, ἦδει, or ἦείδη.

(viii.) A few perfect stems become thematic, and are inflected accordingly ; e.g., μέμηκον, ἀμφιμέμυκεν, ἄνωγον, γεγώνειν (= γεγώνεον).

§ 25.—The Subjunctive.

A. **Non-Thematic Tense-Stems** employ the thematic vowel (ο, ε) to form the subjunctive, the vowel becoming η or ω wherever it can do so without disturbing the metre ; thus

(i.) The endings are :

ACTIVE.			MIDDLE.		
<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. -ω		-ομεν	1. -ομαι	-ομεθον	-ομεθα, -ομεσθα
2. -ης, -ησθα	-ετον	-ετε	2. -εαι	-ήσθον	-ησθε
3. -η, -ησι	-ετον	-ωσι(ν)	3. -εται	-ησθον	-ωνται.

Thus : Present. (εἶμι) ἴω, ἴησθα, ἴησι, ἴομεν ; (φημί) φήη ; (κίχηνω) κίχημι κίχαιομεν.

Aor. 1. (τίω) τίσετε, τίσωσι ; (ἀμείβω) ἀμείψεται.

Aor. 2. (βαίνω) βείω, ἐπιβείομεν.

(ἵημι) ἐφείω, ἀνήη.

(τίθημι) θείω (θήω), θείομεν (θήομεν), ἀποθείομαι.

(βάλλω) βλήεται ; (φθίνω) φθίεται, φθιδυεσθα.

APPENDIX ON DIALECT.

Perfect. (οἶδα) εἰδέω, -ῆς, -ῆ; εἶδομεν, εἶδετε, εἰδῶσι; (πέιθω)
πεποιθόμεν.

Aor. pass. (δάμνω) δαμείω (δαμῆω), δαμῆης, δαμῆετε.
(ἐδάην, δάω) δαείω; (φαίνω) φανῆη; (τρέπω) τρα-
πέομεν.

(ii.) Observe the following used as futures: ἔδομαι (ἐσθίω), δῆεις, δῆομεν, δῆετε (ἐδάην, δάω).

(iii.) Metathesis of quantity (§ 3, vi.) gives ἔωμεν (for ῥομεν), θέωμεν (τίθημι), στέωμεν (ῥστημι), φθέωμεν (φθάνω), etc.

(iv.) εἰμί presents ἔω, ἔης, ἔησι, and ἔη.

B. In **Thematic Tense-Stems** the thematic vowel of the indicative becomes -η, -ω, throughout the subjunctive, which then resembles the Attic; but

(i.) The endings -μι, -σι, appear frequently and sometimes -σθα; e.g., ἐθέλωμι (1 sing.), εἶπησθα (2 sing.), φορέησι (3 sing.).

(ii.) The aorist in -σα sometimes conjugates like a thematic tense; as ὄρωμεν (ὄρυνμι), ὄρησθε, μνησώμεθα (μμνήσκω). Contrast τίσετε, ἀμείψεται above (i.).

(iii.) In the middle the second person sing. ends in -ηαι (rarely -εαι); e.g., ἔχηαι (ἔχω).

§ 26.—The Optative.

(i.) In a few forms the ι of the optative disappears; e.g., δύη (= δύνη, fr. δύω), and ἐκδύμεν (ἐκδύω); φθίτο, ἀποφθίμην (φθίνω).

(ii.) The first aorist (in -σα) shows, as in Attic, the special terminations -εας (2 sing.), -ειε(ν) or -αι (3 sing.), -εἶν (3 plur.).

(iii.) In 3 plur. middle sometimes appears -ατο; e.g., ἰδοῖατο, ὀλοῖατο (ὄλλωμι). Cp. § 24, vi.

(iv.) -σθα is occasionally found as 2 sing. active; e.g., κλαίοισθα.

§ 27.—The Infinitive.

(i.) The infinitive is originally a verbal noun in the dative and locative case, and in Homeric Greek it has not yet lost its substantival character so far as in later Greek.

(ii.) Besides the Attic forms in -ναι (non-thematic); e.g., βῆναι, δοῦναι, ἰσάναι), and -ειν, -εῖν (thematic; e.g., ἀμύνειν, λαθεῖν), Homer shows:

(a) Many forms in -μεναι, -μεν, from non-thematic tense-stems; e.g., present, ἔμεν (= εἶναι), ἵμεν (= ἰέναι), ἔδμεναι (= ἔδειν); 2 aorist active, οὐτάμεναι (οὐτάω), προέμεν (προίημι), κτάμεναι (κτείνω); 2 aorist passive, μιγήμεναι (μίγνυμι); perfect, τεθνάμεναι and τεθνάμεν (θνήσκω).

(b) Many forms in -έμεναι, -ίμεν, from thematic tense-stems; e.g., present, ἀκούέμεν, μενέμεν; future, βουλευσέμεν, δωσέμεναι, δωσεμεν, δώσειν; 2 aorist, ἐλθέμεναι, ἐλθέμεν; mixed aorist (§ 20, iv.), οἰσέμεναι (φέρω).

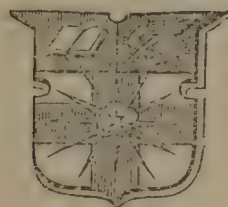
(c) -εῖν of Attic 2 aorist infinitive still uncontracted; βαλέειν, ἰδέειν.

N.B.—For the Homeric forms of εἰμί, εἶμι, see G. § 127, I., II.

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